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A ſpirit of innovation is generally the reſult of a ſelfiſh temper and contined views. People will not look forward to poſterity, who never look backward to their anceſtors. BURKE.

ORIGINAL CRITICISM.

Memoirs of the Life and Writings of the Honourable Henry Home of Kames, one of the Senators of the College of Juſtice, and one of the Lords Commiſſioners of Juſticiary, in Scotland: containing Sketches of the Progreſs of Literature and general Improvement in Scotland, during the greater Part of the Eighteenth Century. 2 vol. 4to. Edinburgh, Creech; Cadell and Davies, London. 1807.

IT has been juſtly obſerved, that there is no department of the fine arts, in which we have more conſpicuouſly excelled the ancients, than thoſe of biographical and hiſtorical compoſition. Biography, in the hands of the ancient maſters, was extremely limited in its object. If it compriſed an account of the tranſactions of an individual, a picture of his ſentiments, and a tolerable tranſcript of his character, it was ſuppoſed ſufficiently to have attained its object. But the biography of modern times takes a wider range. In the moſt improved ſpecimens of the art, a view is uſually given of the age or nation of the perſon to be delineated; its political character is repreſented; and its advancement in arts, in manners, and in literature. By conveying, alſo, an idea of the genius and talents of contemporaries, the ſcenes in which the hero is to figure are fairly laid before us; and, in this manner, a far juſter eſtimate is formed of his conduct, and a clearer inſight is obtained into his character. Although he ſtill continues to be the principal figure on the canvaſs, he becomes grouped and aſſociated with a variety of other objects, all directly or indirectly

connected with him; and theſe, inſtead of obſtructing the general effect of the piece, tend to throw a pleaſing light, and a more diſcriminate ſpecies of colouring, on the whole of the biographical picture.

Among the moſt highly-finiſhed ſpecimens of this ſort of improved delineation, juſtice obliges us to claſs the reſpectable work now before us. It proceeds, as we are informed by the ſignature of the Preface, from the claſſical pen of a writer, whoſe productions we have often reviewed with pleaſure, namely, the Honourable Alexander Frazer Tytler, now Lord WOODHOUSELEE, one of the Judges of the Supreme Court of Judicature in North Britain. Without doubt, a better ſubject for the diſplay of the taſte as well as the talents of any author, could ſcarcely have been found, than the life of that patriotic, benevolent, and truly ingenious philoſopher Lord Kames, whoſe multifarious writings on law, metaphyſics, and general literature, have long ſince ranked him among the moſt illuſtrious ornaments of the eighteenth century. If the biographer, however, of this diſtinguiſhed individual have been fortunate in a ſubject, it may be juſtly ſaid, that few individuals have been more fortunate in a biographer. Lord Woodhouſelee, beſide every requiſite of taſte and learning for ſuch a taſk, appears not only to have been furniſhed with very ample and authentic materials from the friends and relatives of the deceaſed, but to have enjoyed the beſt opportunities, from perſonal intercourſe, and from confidential friendſhip, for a knowledge of the man.

It is juſtly remarked by Lord Woodhouſelee, that the hiſtory of every man of letters muſt, in ſome ſort, be the hiſtory of his writings.

"As that of the eminent perſon," ſays he, "whoſe life is the ſubject of the following work, is intimately connected with every ſpecies of improvement, whether of an intellectual or a political nature, that took place in Scotland during his age, the taſk incumbent on his biographer will at once appear to be much more comprehenſive in its plan, and various in its objects, than that which ordinarily belongs to this ſpecies of writing. To fulfil his duty in its ampleſt form and meaſure, the author ought not only to delineate the life of an individual lawyer, philoſopher, political economiſt, and critic, but to exhibit the moral and political character of the *times* in which he lived, and to detail the progreſs of the *Literature, Arts, Manners,* and *General Improvement of* SCOTLAND, during the greater part of the eighteenth century."—Pref. pp. 1, 2.

In how far Lord W. has fulfilled the duties, which he conceives to be preſcribed to him by the nature of his ſubject, we ſhall endeavour to make appear, by preſenting to our readers ſome account of the life and ſtudies of Lord Kames, illuſtrated with ſuch remarks as ſeem naturally to ſuggeſt themſelves, and accompanied with ſuch extracts, as may ſerve to convey an idea of the multifarious

and intereſting topics of diſcuſſion, which the author has introduced, whether directly or incidentally, in the courſe of his narrative.

HENRY HOME, ſon of George Home of Kames, in the county of Berwick, was born at Kames in the year 1696; being deſcended of the noble family of the Earls of Home, by a younger brother, who was Lord Juſtice Clerk of Scotland, in the reign of Charles II. The eſtate of Kames, which ſeems never to have been extenſive, was greatly reduced upon the death of his father, partly by the numerous family which the old gentleman had to rear, and partly by his taſte for a ſtyle of living beyond his fortune; ſo that young Henry, on entering upon the world, had very little to truſt to, except the exertion of his own talents. If the remark of Juvenal be true, *Haud facilè emergunt, quorum virtutibus obſtat, Res anguſta domi*; the converſe of the propoſition is likewiſe founded in juſtice. Few, ſurely, are the men, who, in either literature or ſcience, or in any of the departments of active life, have riſen to eminence, and have, at the ſame time, been diſtinguiſhed by hereditary affluence, or even a competent ſhare of the gifts of fortune.

Young Home was educated under a private tutor, from whom, it appears, that he learned very little; and, although he afterwards applied himſelf with aſſiduity to the claſſical languages, like moſt of his countrymen, he never attained to the rank of a profound ſcholar.

"It muſt, indeed, be allowed," ſays our author, "that a taſte for claſſical learning was then at a very low ebb in Scotland. The Latin Muſes, from the date of the *Delicia Poetarum Scotorum*, that is, from the days of Arthur Johnſton (who was born in 1587, five years after the death of Buchanan), ſeem almoſt to have deſerted the northern part of our iſland. The gradual decline of claſſical learning from this period is to be accounted for, chiefly from the political circumſtances of the country. The gloomy, fanatical ſpirit which aroſe in the reign of Charles I, was hoſtile to every elegant accompliſhment. The ſeminaries of learning were filled with the champions of the *Solemn League and Covenant*, who were at much more pains to inſtil into their pupils the anti-monarchical principles of Knox, Buchanan, and Melvil, and to inculcate the independence of the kingdom of ſaints on all earthly potentates and powers, than to point their attention to the energetic eloquence of Cicero and Demoſthenes, the ſimple majeſty of Livy, the eaſe and amenity of Xenophon, the playful wit and *naiveté* (natural graces) of Horace*, or the chaſtened elegance of Virgil.

* "Natural graces" may or may not expreſs the preciſe meaning of the word *naiveté:* but we beg leave, as we have often done on former occaſions, utterly to reprobate the needleſs introduction of French words into our language. In every language there muſt be ſome words, which require a *circumlocution* to expreſs them in another: but we maintain, that there are no ideas which the powers of the Engliſh language

The manners of the Scots (Scotch) underwent not the ſame change at the reſtoration, as thoſe of their ſouthern neighbours. The ſpirit of the times was, if poſſible, more fanatical in the reign of Charles II, than in that of his father; and the diſorderly ſtate of the country, from the rebellion of the Covenanters, was ſtill further increaſed by the civil commotions conſequent on the revolution. In the ſucceeding age, which ſaw the Union of the two Kingdoms, a new ſpirit aroſe in Scotland, which, however favourable, in the common acceptation of the term, had no tendency to promote the taſte for ancient learning, or claſſical ſtudies. The participation, to which Scotland was now admitted, in the commerce of England with foreign ſtates, and the free interchange of the manufactures of the two countries, excited a wonderful ardour for every ſpecies of commercial occupation. The Scottiſh gentry, forgetting that pride of family, which had hitherto been their characteriſtic, and which, as in ancient Rome, interpoſed an impaſſable barrier between the higher and lower claſſes of the community, inſtead of beſtowing on their ſons a learned education, which was formerly the honourable badge of their condition, now threw them into (conſigned them to) the ſhop or the counting-houſe, with no other preparatory accompliſhment, than what was merely neceſſary for the function of a clerk, or a book-keeper. Claſſical learning was, therefore, confined to the few, who were deſtined for the learned profeſſions; of which (whom) the number became daily the more limited, as new, and eaſier, and ſhorter paths were opened to wealth and ambition."—Vol. I, p. 5, 6-8.

About the year 1712, Mr. Home was bound apprentice to a "writer to the ſignet," which, in a great meaſure, correſponds with our ſolicitor at law, or attorney of the firſt claſs; a ſituation, which, we underſtand, is held in the higheſt conſideration in Scotland:—But, being accidentally diverted from purſuing this department, he reſolved to follow that of a barriſter or advocate before the Supreme Court of the kingdom. It was at this period, that the ſurpriſing ardour of mind for which he was diſtinguiſhed began firſt to diſplay itſelf, by unwearied diligence, in repairing the defects of his domeſtic education. He firſt made himſelf maſter of Greek and Latin; and to thoſe languages he added French, Italian, Mathematics, Natural Philoſophy, Logic, Ethics, and Metaphyſics. For the ſtudy of the Roman law, he did not reſort, as was at that time the faſhion, to any of the foreign univerſities, but relied ſolely on private ſtudy. So true is the remark, "that thoſe whom nature has deſtined to be the teachers of mankind, have not uſually been the moſt willing pupils. They receive with ſuſpicion every thing that is announced in the ſhape of a dogma;

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are not ſufficiently adequate to expreſs. Let the French borrow from us, who have copiouſneſs and energy to ſpare to them: but *we* ſhould diſdain to borrow from an *inferior* tongue. It is, therefore, a ſubject of regret to ſee this moſt puerile and degrading practice ſanctioned, in the preſent day, by ſuch ſcholars as Lord Woodhouſelee; and, we truſt, he will correct this, and ſome other examples of it, in a ſubſequent edition.—Rev.

they have always a ſtronger propenſity to ſcrutinize and impugn, than to ſubſcribe to the doctrines of a preceptor; and every taſk is either ſubmitted to with reluctance, or indignantly reſiſted, as fettering the free progreſs of the underſtanding. In the character of Mr. Home this was a predominant feature. He may be truly ſaid to have been his own inſtructor in all his mental acquiſitions; and his common mode of ſtudy was, not ſo much to read what had been written or taught upon a ſubject, as to exerciſe his mind in earneſt and patient inveſtigation; tracing known or acknowledged facts to principles, and thence aſcending to general laws."

It is here worthy of remark, that, as the juriſprudence of Scotland is more cloſely modelled, than that of our own country, after the Roman law, ſo ſome of the practices of the ancient Forum, in the education of the orator or advocate, have deſcended, together with it, to modern times, of which a remarkable example ſubſiſted in the younger days of Mr. Home. In the period in queſtion, it was cuſtomary in Scotland, as in the time of Cicero, for the young ſtudent of the law to attach himſelf to ſome one of the ableſt and moſt celebrated advocates at the bar, to whoſe familiarity he was admitted, whoſe opinions he heard, and whoſe character he uſually adopted as the model of his own. Thus we find, that Cicero was placed under the care of Mucius Scævola, and that Mr. Home, in a ſimilar manner, ſtudied under Mr. Patrick Grant, an eminent counſel of the laſt age, and afterwards Lord Elchies.

About this time, Mr. Home began cloſely to apply himſelf to metaphyſical inveſtigation, in which he ever after greatly delighted. About this time, too, he commenced an intimacy with the celebrated David Hume, whom Lord W. terms "his nameſake," from the practice, as he tells us, of the two names being pronounced in a ſimilar manner in Scotland. He correſponded, alſo, on metaphyſical topics, with Mr. Andrew Baxter, author of "An Inquiry into the Nature of the Human Soul," and with the well known Dr. Samuel Clarke.

Our biographer having brought the hiſtory of Mr. Home to the time when he "put on the gown," that is, when he commenced barriſter, in January 1724, preſents us with a very pleaſing view of the principal Judges in Scotland at that period, and likewiſe of the foremoſt counſel at the bar. Among the former, we find Sir Hew Dalrymple, the Lord Preſident, and Lords Fountainhall and Newhall; among the latter, Forbes of Culloden, Dundas of Arniſton, Dalrymple of Drummore, Ferguſſon of Kilkerran, Areſkine of Tinwald, Grant of Elchies, &c.; all of whom were afterwards raiſed to a ſeat upon the bench, and two of them to the rank of Preſident of the court. This part of the work, which is executed with great judgment, and, we doubt not, with equal impartiality, muſt prove gratifying to thoſe who are converſant with Scottiſh biography, and, in particular, to the gentlemen of the law north of

the Tweed. The portraits are delineated in the author's beſt manner, and clearly ſhew, both the diligence with which he has ſtudied a kindred delineation of Cicero's, the tract *De Claris Oratoribus*, and the taſte with which he has drawn after that charming compoſition. If the brilliant ſtate of the bar at this period was calculated to excite the higheſt emulation in a youthful mind, we muſt acknowledge, that unuſual talents were alſo requiſite to excel, where excellence was ſo univerſal, and ſo conſpicuouſly diſplayed. The firſt thing that brought Mr. Home into notic as a barriſter, was his earlieſt law work, "Remarkable Deciſions of the Court of Seſſion, from 1716 to 1728," publiſhed in Edinburgh in the latter of thoſe years. His manner of pleading, as Lord W. informs us, was rather perſpicuous and acute, than eloquent and impreſſive.

"His main excellence lay in the faculty, which he poſſeſſed above all his contemporaries, perhaps above all that had gone before him, of ſtriking out new lights upon (in) the moſt abſtruſe and intricate doctrines of the law; of ſubjecting to a ſtrict ſcrutiny thoſe rules and maxims, venerable only from inveterate uſage, and having no claim to reſpect on any ſolid ground of reaſon; a faculty, by which he frequently prevailed, in ſpite of that prejudice, in general ſalutary, which leads us to reſiſt all innovations, and in oppoſition to a long train of precedents, which often makes the law, to bring about an entire change of opinion, and to eſtabliſh a new practice, more conſonant to rational principles."—Vol. I, p. 46.

In 1732, Mr. Home publiſhed a volume, entitled, "Eſſays on ſeveral Subjects in Law;" containing a detailed argument on various important caſes, that had fallen under his own obſervation, in the courſe of his practice. On this work, which greatly increaſed his reputation, Lord W. beſtows a luminous analyſis, ſetting forth its merit and its defects with equal candour.

The ſocial temper, and literary attainments of Mr. Home, could not fail to connect him with every thing that was claſſical and elegant in his native country; accordingly, we find, that ſome of the greateſt wits and philoſophers of that day were among the number of his friends: Colonel Forreſter (known by the name of "Beau Forreſter"), Mr. Hamilton the Poet, the Earl of Findlater, Lord Binning, Mr. Oſwald, and David Hume. In delineating the ſtate of learning, and the characters of learned men in Scotland at this period, Lord W. is truly in his element: in fact, the picture forms one of the moſt delightful parts of the work; and ſuch as we will venture to ſay muſt be peruſed with intereſt, whether ſouth or north of the Tweed. If we now contemplate the city of Edinburgh, or any other great town in the United Kingdom, we ſhall probably ſee the ſame monotonous ſtyle of habits and manner pretty univerſally prevailing; an epitome or a copy of thoſe of our own vaſt and overgrown metropolis. But, before the middle of the laſt century, the caſe appears to have been conſiderably differ-

ent, at leaſt in the northern part of this iſland. The peculiar characteriſtics of the Scottiſh nation had not then, as now, merged into the great maſs of the Britiſh community; and its literature, not leſs than its manners, ſtill retained ſomewhat of an original caſt, of which the effects might be diſcerned on the poliſhed circles of the capital. It is, therefore, curious to be able to throw back our view to the manners and uſages of ſuch a period, eſpecially when they happen to be connected with men whoſe names have illuſtrated the age in which they flouriſhed.

"There was a time," ſays Lord W., "when, as we of the preſent age have heard from our fathers) the faſhionable circles in the Scottiſh metropolis were adorned by a claſs of men, now unknown, and utterly extinct; or whom, if their ſucceſſors in the world of faſhion have ever heard of, they ſeem, at leaſt, to have no deſire to revive (reſtore), or ambition to emulate; men, who, under the diſtinguiſhed title of *Beaux*, or *fine gentlemen*, united an extenſive knowledge of literature, and a cultivated taſte, to the utmoſt elegance of manners, of dreſs, and of accompliſhments; men, whoſe title to be leaders of the mode was founded in an acknowledged ſuperiority, both in exterior graces and in mental endowments. Such men were Colonel FORRESTER, author of a valuable little tract, entitled 'The Polite Philoſopher,' and of whom Dr. Samuel Johnſon emphatically ſaid,

'He was himſelf *The Great Polite* he drew;'

Lord BINNING, who wrote ſome of the moſt tender and elegant of the Scottiſh ſongs; HAMILTON of Bangour, whoſe political merits have deſervedly aſſigned him a place among the Britiſh claſſics; and the Club of Wits, who frequented *Balfour's* Coffee-houſe (the miniature of Will's or Button's), in the earlier part of the eighteenth century. Theſe were the favourite companions of Mr. Home; and with ſome of them, as appears from his correſpondence yet preſerved, he ſeems to have maintained the ſtricteſt friendſhip, and to have indulged in the moſt intimate communication of ſentiments and opinions."—Vol. I, p. 58-61.

This account of the *Beaux*, or *fine gentlemen* of Edinburgh, we would earneſtly recommend to the attention of thoſe who *now* aſpire to that proud diſtinction; to the Bond Street loungers among ourſelves; or, if we were acquainted with the name of any ſtreet of correſponding celebrity in the Scottiſh metropolis, we would conjure the ſucceſſors of the Forreſters, the Findlaters, and the Hamiltons, while they frequent it, for a moment to reflect (if they can reflect at all) on themſelves, and on their predeceſſors!

Among the ſeveral leading characters of the times, here ſketched by Lord W., we find the following merited and appropriate notice of Hamilton the poet.

"With the elegant and accompliſhed WILLIAM HAMILTON of Bangour, whoſe amiable manners were long remembered, with the tendereſt

recollection, by all who knew him, Mr. Home lived in the cloſeſt habits of friendſhip. The writer of theſe Memoirs has heard him dwell with delight on the ſcenes of their youthful days; and he has to regret, that many an anecdote, to which he liſtened with pleaſure, was not committed to a better record than a treacherous memory. Hamilton's mind is pictured in his verſes. They are the eaſy and careleſs effuſions of an elegant fancy, and a chaſtened taſte; and the ſentiments they convey are the genuine feelings of a tender and ſuſceptible heart, which perpetually owned the dominion of ſome favourite miſtreſs, but whoſe paſſion generally evaporated in ſong, and made no ſerious or permanent impreſſion. His poems had an additional charm to his cotemporaries, from being commonly addreſſed to his particular friends of either ſex, by name. There are few minds inſenſible to the ſoothing flattery of a poet's record. I queſtion whether his friend Home was ever more highly gratified by the applauſe he gained for his talents, on the ſucceſs of a legal argument, than by the elegant lines, addreſſed by Hamilton, *To H. H. in the Aſſembly*.

> " When crown'd with radiant charms divine,
> Unnumber'd beauties round thee ſhine;
> When Erſkine leads her happy man,
> And Johnſton ſhakes the fluttering fan;
> When beauteous Pringle ſhines conſeſt,
> And gently heaves her ſwelling breaſt,
> Her raptur'd partner, ſtill at gaze,
> Purſuing through each winding maze;
> Say, Harry, canſt thou keep ſecure
> Thy heart from conquering beauty's power."—&c.
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> Vol. I, pp. 64, 65.

In 1741, Mr. Home married Miſs Drummond, daughter to James Drummond, Eſq. of Blair, in the county of Perth, a very ſenſible and amiable woman; from which period he divided his time, between an extenſive practice at the bar, and the improvement of his eſtate. In the ſame year he publiſhed, in 2 vols. folio, " Deciſions of the Court of Seſſion, from its Inſtitution to the preſent Time, abridged and digeſted in the Form of a Dictionary." This, we underſtand, is conſidered as a work of the higheſt utility to the profeſſion of the law in Scotland; both from the philoſophic ſpirit infuſed into it by the author, and from its having ſupplied an important deſideratum in the juridical compilations of the ſiſter kingdom. Two volumes more have been ſince added to the work, by Lord Woodhouſelee himſelf. During the ſuſpenſion of the ſittings of the Court of Seſſion in 1745 and 1746, occaſioned by the rebellion, Mr. Home turned his attention to various reſearches connected with the hiſtory, the laws, and the ancient uſages of his country; and the reſult was, in 1747, a Treatiſe under the title of " Eſſays on ſeveral Subjects concerning Britiſh Antiquities;" 1. On the Introduction of the Feudal Law; 2. On the Conſtitution of Parliament; 3. On Honours and Dignity; 4. On Succeſſion or Deſcent; and, 5. An Appendix, on Hereditary Succeſſion, and the Indefeaſible Rights of Kings. In 1751, he pub-

liſhed "Eſſays on the Principles of Morality and Natural Religion," in oppoſition to the ſceptical doctrines of his friend David Hume, as exhibited by the latter, firſt, in his Treatiſe of Human Nature, and afterwards, more at large, in his Philoſophical Eſſays. Of this ingenious work of Mr. Home's Lord W. thus ſpeaks:

"Amidſt all the preſſure of his profeſſional employments, when now at the head of the bar, he ſtill found leiſure for thoſe metaphyſical ſpeculations to which his mind was peculiarly turned. In the attentive examination which his regard for their author led him to beſtow on the writings of David Hume, he perceived a train of concluſions, drawn by that acute metaphyſician, which deeply affected the great intereſts of ſociety, and ſeemed to ſhake the foundation of the moral agency of man, and conſequently both of his right conduct in the preſent life, and of his beſt-grounded hopes of futurity. We ſee, from a paſſage in the foregoing correſpondence, that he had endeavoured to diſſuade his friend from publiſhing thoſe 'Philoſophical Eſſays,' in which the principal doctrines of the 'Treatiſe on Human Nature' are clothed in a more ornamental dreſs, and their peruſal thus rendered more likely to be generally extended: and, as his endeavours had been unſucceſsful for the ſuppreſſion of thoſe opinions, it now became his earneſt concern to counteract their pernicious influence, by expoſing the error and ſophiſtry of the reaſonings on which they are founded. This ſeems to have been the main ſcope and purpoſe of the work, which he publiſhed in 1751, entitled 'Eſſays on the Principles of Morality and Natural Religion.'

"The object of this work, though in the form of detached diſquiſitions, has ſufficient unity of deſign, is to prove that the great laws of morality, which influence the conduct of man as a ſocial being, have their foundation in the human conſtitution, and are as certain and immutable as thoſe phyſical laws which regulate the whole ſyſtem of human nature: hence he argues, that, as a juſt ſurvey of the natural world, and an examination of the moral conſtitution of man, furniſh alike the moſt pregnant and convincing evidence of order, harmony, and beauty, which evince the utmoſt ſkill, combined with the moſt benevolent deſign, we are thus irreſiſtibly led to the perception of a FIRST CAUSE, unbounded in power, intelligence, and goodneſs. Mr. Home had treated at conſiderable length, in theſe Eſſays, the queſtion of *free will;* and, aware of the inſuperable difficulty which attends the unqualified adherence to either of the oppoſite opinions of *liberty* and (or) *neceſſity*, had propoſed a ſort of conciliatory medicine, which, he conceived, to (would) furniſh a ſolution of the contradictory phenomena. That is, that, according to the truth of things, the moral world and the phyſical are both regulated by fixed laws; and, as man acts from motives, over which he has no controul, he is, in the ſtricteſt ſenſe, impelled by an unalterable neceſſity. Yet this law of his conduct being concealed from him, he acts with the conviction of being a free agent; and as his whole conduct is regulated by this conviction, he is thus equally capable of virtue and vice, and is equally an accountable being, as if his will were truly free."—Vol. I, pp. 130, 138, 139.

Theſe whimſical, though ingenious, opinions, we muſt acknowledge, contain a mixture of truth and error, not much calculated

to ſet at reſt the controverſy of free-will. They not only ſuppoſe a ſcheme unworthy of the Divine Being, but they never could accompliſh the purpoſe of the author. It would, ſurely, be inconſiſtent with the juſtice of God to hold his creatures accountable, when they merely *believed* themſelves voluntary agents, and, in reality, were under the controul of laws which they had no power to counteract. The Eſſays, therefore, did not fail to expoſe Mr. Home to hoſtile attacks from various writers. The fanatical, or, as they choſe to ſtyle themſelves, the High-church party in Scotland, either from a wilful or a real miſunderſtanding of the ſcope of the book, branded the author as an infidel, and illiberally endeavoured to draw down upon him a weight of eccleſiaſtical cenſure. But, what is much more important in the preſent day, the ſubject engaged him in an intereſting correſpondence with his two friends, David Hume, and his reſpectable antagoniſt Dr. Reid, the former of whom Mr. Home introduced to the acquaintance of Biſhop Butler. The reader will find ſome excellent metaphyſical letters from both of thoſe celebrated men, but particularly from Dr. Reid, preſerved in theſe Memoirs.

We now come to a memorable period in the life of Mr. Home, namely, that in which he was raiſed to the rank of one of the Judges of the Supreme Court in Scotland, by the ſtyle and title of "Lord Kames." That event took place in February 1752, to the great joy of his friends, and the general ſatisfaction of the public, who placed the firmeſt reliance on his integrity, not leſs than his talents.

"The ſtate of the Bench," ſays Lord W., "during the greater part of the time in which he occupied a ſeat in the Court of Seſſion, was favourable to the exertion of ſuperior abilities. It was no ordinary mental energy that could diſtinguiſh itſelf, in the daily compariſon with ſuch men as Pringle of Alemoor, Fergusſon of Pitfour, Sir Thomas Millar of Glenlee, Lockart of Covington, Macqueen of Braxfield, and the younger Preſident Dundas. The judgments of Lord Kames had, deſervedly, the greateſt weight with the Court, on all queſtions of recondite juriſprudence; and on theſe he willingly exerted all the powers of his mind."—Vol. I, p. 156.

The following defence of Lord Kames, againſt thoſe who ſuppoſed him rather too fond of trenching on eſtabliſhed opinions, and the line, which is moſt judiciouſly drawn by Lord W., between the progreſs of *uſeful melioration* and the wanton *deſire of change* in human inſtitutions, are entitled to the higheſt praiſe.

"He had a juſt regard for the laws of his country, which, in as much as they are founded on ſound and rational principles, it was his earneſt endeavour to preſerve inviolate, and to ſtrengthen, by a reverential adherence to their enactments; as being fully aware that the *certainty* of the law is the beſt ſecurity againſt private oppreſſion and public diſorder. But he wiſely diſtinguiſhed between the certainty of (the) law (as meaning the

precision of its precepts, and (the) strictness of its execution), and its *immutability*; or the resistance to (of) that gradual improvement which it is fitted to receive, like every other science, from time and enlightened experience. More profoundly conversant than most men in the science of general jurisprudence, he was sensible that the law of Scotland was, in many of its branches, in a state of great imperfection; that some of its doctrines were utterly anomalous, and irreconcilable to principle; and that others, which originally had their foundation in expediency, were, in the lapse of time, which alters both the political relations and the habits of mankind, become, from that change of circumstances, both inexpedient and contrary to material justice. Of these the rigorous observance, from a blind veneration of ancient practice, appeared, to Lord Kames, to be a foolish and blamable sacrifice of reason to prejudice. Law he considered only as the minister of justice, and entitled to regard no otherwise than as subservient to that great end. Where, therefore, in the application of the law to any particular case, it is found that, by a rigid observance of the *letter*, we violate the *spirit*, and do iniquity instead of justice; these he justly regarded it as the bounden duty of a court, possessing the power of attempering law by (with) equity, to take the case out of the strict letter; proceeding on this wise principle, that that law must be inapplicable which, in any instance, would sanctify the commission of injustice. Law, which has for its province the regulation of human society, must accommodate itself to the varying condition of that society which it governs; it is, therefore, from its very nature mutable, and susceptible of perpetual improvement. But justice, which is the object of law, is fixed, immutable, and certain: the one imperfect, as the invention of man; the other perfect, as the ordinance and attribute of his Maker. A good Judge, like an able pilot, will use the former as his compass; but aware of its error, and occasional variation, he will look to the latter as his polar star."—P. 155-157.

These sentiments are admirable, and do equal honour to the author himself as a Judge, and to the distinguished person to whom they are applied. We were also much pleased with the account here introduced by Lord W. of the progress of literary taste, and the institution of literary societies, among his countrymen, in the middle of the last century, and with the interesting sketches which he gives of the most distinguished writers of this period; of David Hume, Robertson, Blackwell, Adam Smith, Watson, Blair, Ferguson, John Home, Tytler, Wilkie, Hailes, Monboddo, Dalrymple, and Millar. Of the two celebrated authors first mentioned he thus writes:

"The writings of DAVID HUME and Dr. ROBERTSON form a remarkable era in the history of Scottish literature; and the former of these, which were the earlier of the two, are the first productions from the pen of a Scotchman which merit encomium, in point of English style. It is not, however, in the first publications of Mr. Hume that we are to look for those beauties of composition, which we admire in his later and more elaborate works. The 'Treatise of Human Nature,' printed in 1739, has

no pretence (pretenſions) to elegance of ſtyle; and the 'Eſſays, Moral, Political, and Literary,' exhibit in their earlieſt dreſs, as publiſhed in 1742, frequent inaccuracies of language, violations of the Engliſh idiom, and colloquial vulgariſms, which, though much amended, are not wholly removed in the later editions. It is, therefore, in his 'Hiſtory of England,' and principally in thoſe parts of it which were laſt compoſed, that we muſt look for that ſtyle, of which the merit is univerſally confeſſed. Eaſy and natural, as it appears to be, it was the cultivated fruit of long practice, and a ſedulous attention to the models which he eſteemed the beſt.

"His friendly rival Dr. Robertſon, who has conteſted with him the palm of hiſtorical compoſition, is likewiſe a great maſter in point of ſtyle; but his manner, which has its appropriate merits in a very high degree, is eſſentially different from that of Mr. Hume. It is of a graver and more dignified caſt, more removed from oral diſcourſe, more pure, more poliſhed, and more ornate; but, on all theſe accounts, leſs natural, and, on the whole, leſs engaging, than that of his competitor.

"Theſe characteriſtic diſtinctions of manner in the two Scottiſh hiſtorians aroſe from a difference of taſte, and a conſequent ſelection of different models of imitation, among preceding writers. Hume was an admirer of ſimplicity and eaſe of compoſition; and he appears to have beſtowed his attention chiefly on the writers in whom thoſe qualities are moſt conſpicuous. He was partial to the French belles-lettres writers, and admired particularly the eaſy and familiar ſtyle of their moraliſts and critics, as Montagne, Charron, Rochefoucault, Bouhours, and Fontenelle; and his ſtudy of theſe (thoſe) authors, as well as his long reſidence in France, not only contributed to the formation of his ſtyle and manner of compoſition, but have given to his writings even a tincture of the French idiom. In his 'Eſſay on Simplicity and Refinement,' he acknowledges his own particular taſte in the following obſervation, which he* gives as one of the rules for attaining to good compoſition. 'I ſhall deliver it,' ſays he, 'as a third obſervation, That we ought to be more upon our guard againſt the exceſs of *refinement* than that of *ſimplicity*; and that, becauſe the former exceſs is both leſs beautiful and more dangerous than the latter.' Among the Engliſh authors, Addiſon was the writer he moſt admired for his ſtyle; and he ſeems to have formed his own chiefly on that model, and on (that of) the writers whoſe characteriſtics were (are) eaſe and familiarity, rather than elevation, or even correctneſs, as Shafteſbury and Temple. Robertſon ſeems to have had a greater reliſh for refinement, and to have fought to attain a certain gravity and pomp of expreſſion, as conceiving it (them) more conſonant to the dignity of hiſtorical compoſition. The ſtyle of both writers is equally the reſult of art and ſtudy, but the labour of the one is better concealed than that of the other, and the former has choſen the more pleaſing models. Boſwell has ranked Dr. Robertſon as the firſt

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* We are ſurpriſed that a ſcholar like Lord W. ſhould give this critical obſervation to Mr. Hume, and not take notice that he has borrowed it, almoſt verbatim, from Quintilian. The claſſical reader will find the paſſage in Juſt. Orator., l. ii, 5, beginning, *Dua autem genera maximè cavenda pueris puto*, &c.; and it is altogether excellent.—REV.

and beſt of the imitators of Johnſon; and perhaps rightly; for he is an imitator of all that is moſt excellent in the ſtyle of his model, without any of his defects*."—Vol. I, p. 170-173.

There is, at page 194 of the ſame volume, an anecdote of the celebrated Adam Smith, which is ſo amuſing in itſelf, and ſo characteriſtic of that ſingular man, as we once knew him, that we cannot help extracting it for the entertainment of our readers.

" Mr. Smith filled the chair of Profeſſor of Moral Philoſophy at Glaſgow for twelve years, with great reputation, when he was induced to quit that eſtabliſhment at the earneſt requeſt of Mr. Charles Townſhend, who was deſirous he ſhould undertake the office of travelling tutor to Henry Duke of Buccleuch. 'The liberal terms,' ſays Mr. Stewart, his biographer, 'in which the propoſal was made to him, added to the ſtrong deſire he had felt of viſiting the Continent of Europe, induced him to reſign his office at Glaſgow.' His elegant biographer was probably unacquainted with the anecdote attending this reſignation, which is of a nature ſo truly characteriſtic of the eminent perſon to whom it relates, that I am glad to ſeize the ſlighteſt pretence for inſerting it. When Mr. Smith undertook the charge of accompanying the Duke of Buccleuch to the Continent, it became neceſſary for him to reſign his Profeſſorſhip in the College of Glaſgow in the middle of his annual courſe of lectures. He procured a literary friend, in whoſe talents he had perfect confidence, to finiſh the courſe; and furniſhed him, for that purpoſe, with the notes from which he had been in uſe to deliver his prelections; thus providing as well as he could, that his pupils might ſuffer no diſadvantage from the change. But, ſtill fearing that there was ſome injuſtice done to thoſe young men who had paid the uſual fees, on the faith of having a complete courſe of his lectures, he reſolved to ſet his conſcience at eaſe upon that ſcore. After concluding his laſt lecture, and publicly announcing from the chair, that he was now taking a final leave of his auditors, acquainting them at the ſame time with the arrangement he had made to the beſt of his power for their benefit, he drew from his pocket the ſeveral fees of the ſtudents, wrapped up in ſeparate paper parcels (parcels in paper), and, calling up (beginning to call up) each man by his name, he delivered to the firſt who was called the money into his hand. The young man peremptorily refuſed to accept it; declaring that the inſtruction and pleaſure he had already received was much more than he either had repaid (paid), or ever could compenſate: and a general cry was heard, from every one in the room, to the ſame effect. But Mr. Smith was not to be bent (diverted) from his purpoſe. After warmly expreſſing his feelings of gratitude, and the ſtrong ſenſe he had of the regard ſhewn him by his young friends, he told them (that), this was a matter betwixt him and his own mind, and that he could not reſt ſatisfied, unleſs he performed what he deemed right and pro-

" * See ſome excellent remarks on the different ſtyles of Hume, Robertſon, and Gibbon, in a late elegant and learned work, which contains a great ſtore of claſſical knowledge and juſt criticiſm; the Tranſlation of *The Works of Salluſt*, by Henry Steuart, Eſq. of Allanton."

per.—'You muſt not refuſe me this ſatisfaction: nay, by heavens, gentlemen, you ſhall not!'—And, ſeizing by the coat the young man who ſtood next him, he thruſt the money into his pocket, and then puſhed him from him. The reſt ſaw (that) it was in vain to conteſt the matter, and were obliged to let him take his own way.—It is not always that the ſpeculative doctrines of the philoſopher thus influence his conduct and practice."

One of the moſt remarkable, as well honourable, features in Lord Kames's character, was the patriotic ardour and indefatigable diligence with which he entered into every ſcheme for the national improvement. In 1755, he was appointed a Member of the Board of Truſtees for the Encouragement of the Fiſheries, Arts, and Manufactures of Scotland. In the ſame year, he was choſen one of the Commiſſioners for the Management of the Eſtates forfeited and annexed to the Crown, in conſequence of the rebellion, of which the rents were deſtined to improve the Highlands and Iſlands of Scotland. In the midſt of a variety of literary and profeſſional occupations, he ſtill found time to direct the chief concerns of both of thoſe boards.

"The important branches of national induſtry which they patronized had conſtantly occupied a large ſhare of his attention, as is evident from his writings on a great variety of ſubjects of political economy. It was, therefore, equally for the public advantage, and gratifying to his own feelings, that he was now enabled to take an active part in reducing to practice many favourite topics of his ſpeculations. Amidſt his private correſpondence, there are many letters which furniſh proofs that his attention was alternately directed to almoſt every branch of agriculture and manufactures which could be beneficially adopted in Scotland; the practice of new modes and the introduction of new implements of huſbandry; the economizing of labour, both of men and cattle; the incloſure and culture of waſtes and moors; the rearing of foreſt timber; the draining and cultivation of moſs lands; the raiſing and ſpinning of flax; the growth and ſtoring of winter fodder for cattle; the improvement of the breed of ſheep; and the introduction of the manufacture of coarſe woollen ſtuffs. In the promotion of theſe moſt uſeful purpoſes, his perſeverance was ſuperior to every obſtruction ariſing from prejudices or indolence. His endeavours were ably and judiciouſly directed; and, as his example tended powerfully to excite the emulation of others, ſo he may be ſaid to have kindled the ſpirit of improvement in Scotland, and to have ſignally contributed, beyond any other individual of his time, towards all that advancement in national proſperity, which his country manifeſted during the laſt half century."—Vol. I, pp. 205, 206.

In 1757, Lord Kames gave to the world another production of his pen, namely, "The Statute Law of Scotland abridged, with Hiſtorical Notes;" an important work, of which the object is, to arrange and methodize, under diſtinct heads, the whole body of the Scottiſh ſtatutes: and ſoon after he publiſhed his "Abridg-

ment of the Statute Law," his "Hiſtorical Law Tracts," and his "Principles of Equity." On the ſubject of theſe uſeful treatiſes he entered into a correſpondence with the Lord Chancellor Hardwicke, who not only approved warmly of the deſign, but gave him ſome valuable hints for the execution of the two firſt and the laſt mentioned works. The reader will find, in this place, ſome valuable letters on the topics in queſtion from that great and accompliſhed lawyer; alſo a very able vindication, by Lord W., of the opinions of Lord Kames, as ſet forth in his "Principles of Equity," againſt the attacks of Sir William Blackſtone, the learned author of the Commentaries, in which the latter ſeems not to have diſplayed his uſual candour and conſiſtency.

We could not, we imagine, did our limits permit, give a more ſtriking example of the ſpirit of liberal and enlightened policy by which all the ſpeculations of Lord Kames were guided, than his efforts to convince his countrymen of the deſtructive nature of the Scottiſh entails, by which, as it appears, a great proportion of the landed property of the kingdom is *locked up in perpetuity* from commerce, and, in ſome ſort, from the uſe of the proprietors themſelves: but we muſt refer the reader to the work itſelf. Of this enormous evil, the Scottiſh law of entails, ſo abhorrent to all *our* notions of an enlightened juriſprudence, we ſhall venture to predict, that, if not previouſly cured by the good ſenſe of the nation and the interference of Parliament, it will, before many years, attain a height, at which it muſt very effectually cure itſelf.

Here the narrow limits of our journal for the preſent admoniſh us to pauſe. Like travellers, who, with weary feet, are doomed to traverſe the rugged heath or barren deſert, and by chance are led to ſome verdant ſpot where they can, for a while, inhale the fragrance of the meadow, or repoſe in the coolneſs of the ſhade: —ſo we, ill-fated Reviewers! after long wading through heaps of ſuch jejune or ſuch pernicious traſh as the preſs daily ſends forth; when, perchance, we meet with a work ſo meritorious as the preſent, find it extremely natural to linger a little in the peruſal; to ſwell our pages with more copious extracts than we in general admit from common productions; deſirous to impart to our readers ſome portion of that pleaſure and inſtruction which we ourſelves have derived from it. It is with unaffected feelings of this ſort that we have examined the contents of Lord Woodhouſelee's intereſting volumes; and we beg leave to recommend them to the attention of our readers of every claſs who delight in inſtructive biography, in literary anecdote, and in juſt and ingenious criticiſm.

While, however, we thus commend with freedom, it is by no means our intention to palliate or to conceal the defects of the work, whether as to the plan or the execution: but theſe, together with the conſideration of much intereſting matter yet to be noticed, we are conſtrained to defer to another Number. The cor-

rections which we have curforily made, within parentheſes, on the *ſtyle*, in the courſe of the foregoing extracts, will evince our attention to that ſubject, on which we mean to ſpeak more at large in our future ſtrictures. A work like the preſent, ſo extremely elegant in itſelf, and ſo well calculated to become popular, ſhould exhibit fewer ſlips and inadvertencies in the compoſition, than we have perceived in the courſe of our peruſal of the volumes.

[*To be concluded in a future Number.*]

Oriental Cuſtoms; or an Illuſtration of the Sacred Scriptures, by an explanatory Application of the Cuſtoms and Manners of the Eaſtern Nations, collected from the moſt celebrated Travellers and the moſt eminent Critics. By Samuel Burder. 2 vols. 8vo. Pp. 794. Williams and Smith; Hatchard, &c. &c. 1807.

AS, independently of their being the faithful and authentic records of the revelation of the Divine will and the wonderful diſpoſition of Providence to mankind, the Holy Scriptures are the moſt ancient and moſt curious work extant, an illuſtration of the cuſtoms and manners deſcribed in them by parallel paſſages in the profane writers, and by reports of credible and intelligent travellers of ſuch cuſtoms and manners as may ſtill be traced in thoſe countries in which the great work of Revelation was carried on, though it may not conduce to make us wiſer to ſalvation, cannot but be very intereſting as well as inſtructive, if well executed, to all thoſe whoſe minds are engaged in the ſtudy and contemplation of the ſacred volume.

The principal requiſites to enſure merit in ſuch an undertaking, are a careful ſelection of all good, and as careful a rejection of all doubtful authorities, and the ſtudiouſly avoiding every temptation that the art of book-making holds out to ſwell the bulk of the volume by impertinent and frivolous obſervations. This is too much the faſhion of the day. There may be no impropriety in writing deſultory and unconnected verſes merely for the purpoſe of being *pegs to hang notes upon:* but to employ the pages of the firſt of our poets to this purpoſe, is folly; to degrade the Bible by it, is much worſe. And as to authorities, what are we to think of citing on this occaſion the cuſtoms of the barbarians of the South Sea iſlands, the Arabian Nights, and the marvellous adventures of Baron Tot, which can only be exceeded by thoſe of the celebrated Munchauſen? That theſe errors are of frequent occurrence, we ſhall produce abundant proof, as we proceed in our examination of the work.

As however it is always more pleaſant to applaud than to blame,

we are glad to notice as the firſt paſſage that is very ſtriking, the note on Exodus xiv. 29. *The waters were a wall to them,* &c. where the remembrance of this extraordinary event is ſhewn from Diodorus Siculus to have been handed down to his time by tradition among a people who live near the Red Sea.

On Judges iv. 21. *A nail of the tent.* We find the following extract from *Shaw,* who, deſcribing the tents of the Bedouin Arabs, ſays, "Theſe tents are kept firm and ſteady by bracing or ſtretching down their eves with cords tied down to wooden pins well pointed, which they drive into the ground with a mallet." Was there any occaſion for giving an illuſtration from Shaw, which could have been given by every ſoldier in the Britiſh army?

2 Sam. xxii. 6. *Snares of death.* Was it neceſſary to illuſtrate this very common expreſſion from the eaſtern and ancient modes of hunting as deſcribed by Shaw, Virgil, and Statius? and the writer might have added Xenophon.

Job xx. 17. *The brooks of honey and butter.* This paſſage is very judiciouſly explained by the fluid ſtate in which butter is always kept in hot climates.

Matthew iv. 1. *And ſeeing the multitudes, he went up into a mountain.* Here we are told that "the firſt generations of men had no temples or ſtatues, but worſhipped towards heaven in the open air;" and, to ſupport this, Moſes and Homer are cited: and we are alſo told that mountains were eſteemed ſacred to the gods, but that it was not with deſign to ſanction any ſuch ſuperſtition that our *Lord* choſe a mountain to deliver his diſcourſe from, but on account of the convenience of the ſituation. This is exactly what is called a truiſm. Mr. Burder ſeems to forget he is got into the New Teſtament the events of which paſſed in an age as civilized as the preſent, and not among the priſco gens mortalium.

Matthew xxii. 40. *On theſe two commandments hang all the law and the prophets.* "Theſe words (the author tells us) allude to a cuſtom mentioned by *Tertullian* of writing the laws, and hanging them in a public place, that they might be ſeen by all the people." Of all the abſurd notes we have read (and Heaven knows we have read many), this is facile princeps.

Luke ii. 7. *The inn.* The following extract from Volney, deſcribing a modern eaſtern inn or caravanſari, is curious, and illuſtrative of the ſituation of our bleſſed Saviour and his parents in the paſſage before us.

"The cities and commonly the villages have a large building called a *kan* or *kervanſari*, which ſerves as an aſylum for all travellers. Theſe houſes of reception are always built without the precincts of the towns, and conſiſt of * *four wings round a ſquare court*, which ſerves by way of incloſure

* What this means, the tranſlator would have done well to explain. Rev.

for the beaſts of burthen. The lodgings are cells, where you find nothing but bare walls, duſt, and ſometimes ſcorpions. The keeper of the *kan* gives the traveller the key and a mat, and he provides himſelf the reſt; he muſt therefore carry with him his bed, his kitchen utenſils, and even his proviſions, for frequently not even bread is to be found in the villages."

Luke vii. 36. *Sat down to meat.* Here is a very judicious and neceſſary note, ſhewing that the Jews did not uſually recline at table like the Romans, but ſat: an exception to this will be mentioned preſently.

Acts xii. 10. *Iron gate.* Here Mr. Burder is kind enough to tell ſuch of his readers who have never ſeen an iron gate, that "among different ways of ſecuring their *(whoſe?)* gates, one was by plating them over with thick iron."

In the ſecond volume the author begins again with Geneſis, in which order we ſhall follow him. The reaſon for this is ſo ſatisfactory, that we ſhall give it in his own words. "The author has only to add, that he hopes his readers will excuſe the trouble of conſulting the work under two diſtinct arrangements, as, for the accommodation of the purchaſers of the firſt volume, it was determined that in this new edition the ſecond ſhould be ſold ſeparately."

Judges xii. 6. *And ſaid they unto him, Say now Shiboleth, and he ſaid Sibboleth.* "In Arabia the difference of pronunciation by perſons of various diſtricts is much greater than in moſt other places, and ſuch as eaſily accounts for the circumſtance mentioned in this paſſage." And the authority of Niebuhr is brought to confirm this. But does not Great Britain afford numberleſs inſtances of this various pronunciation? Would not the wine and vine of the Londoner have equally well accounted for it?

1 Samuel xiv. 15. *So it was a great trembling.* "In the Hebrew it is *a trembling of God;* that is, which God ſent upon them." *Of God* is a common Hebraiſm for any thing great or wonderful: it is applied to the cedars of Lebanon, as Mr. Burder might have learned from his Parkhurſt.

1 Samuel xvii. 45. *I come to thee in the name of the Lord of Hoſts.* "The deciſion of national controverſies by the duels of chiefs was frequent in ancient times. That between the Horatii and Curitii is well known: and even before that Romulus and Aruns, King of the Ceninenſes, ended their national quarrel by the like method; Romulus killing his adverſary, taking his capital, and dedicating the ſpoils to Jupiter Feretrius." Of the frequency of ſingle combats in national quarrels among the ancients, no one the leaſt converſant with ancient hiſtory need be informed; but it does not appear what Roman ſtory has to do with oriental cuſtoms. The Spolia Opema, as they were called, were only dedicated to Jupiter Feretrius when the enemy's general fell by the hand of the Roman general, not in ſingle combat, but in a pitched battle, of which three inſtances only occur in the annals of Rome.

1 Kings xxvii. 1. *Elijah.* "We are deceived by not ſeeing titles among the Iſraelites like thoſe of our nobility. Every one was called plainly by his own name." *Fleury's Hiſt. of the Iſraelites.* —How could Mr. Burder adopt ſuch a ſilly remark, eſpecially when it does appear that the Hebrews differed from other nations of antiquity, in ſometimes adopting titles which the Greeks and Romans never did? for example, the frequent uſe of Rabbi in the New Teſtament.

Pſalm lvii. 4. *And their tongue a ſharp ſword.* "There was a ſort of ſwords called *Linguloe*, becauſe in the ſhape of a tongue. *Aul. Gell.*"—What kind of relation can this note have with the figurative expreſſion of the Pſalmiſt?

Proverbs xxxi. 13. *She ſeeketh wool and flax.* "It was uſual in ancient times for great perſonages to do ſuch works as are mentioned in theſe words both among the Greeks and the Romans." This oriental illuſtration is ſupported by the authority of Valerius Maximus, Pliny, Ovid, Virgil, and Suetonius: would not the legal definition of an unmarried woman of whatever degree at the preſent day, viz. ſpinſter, have been full as appoſite?

Zechariah. *The bells of horſes.* In a note on this we are told that "in very early times a bell ſeems to have been a ſymbol of victory or dominion;" and afterwards that "hence alſo to *bear the bell* ſtill ſignifies victory or dominion over others." We never knew before that to bear the bell had any other relation to victory and dominion than the pre-eminence that the charms of a beautiful woman give her over her own ſex in the eyes of ours. We were abſurd enough to ſuppoſe the word in the proverb to be derived from the French word belle; and ſo we ſhould have ſpelled it.

St. Matthew xxiv. 12. *He ſat down with the twelve.* "Or lay down, as the word ſignifies." The difference between the lying down while eating the paſſover, in contradiſtinction to the uſual mode, as is before noticed, is curious.

Acts iii. 1. *The hour of prayer.* "The Jews had ſtated hours both for public and private prayer." We have a long note, and the authority of Sale's Koran, to ſhew the Mahometans had the ſame cuſtom. Did Mr. Burder never hear of it among Chriſtians?

1 Corinthians x. 3. *For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?* "The cuſtom of bleſſing both what was to be eaten and what was to be drank was tranſmitted from the ſynagogues to the firſt Chriſtian aſſemblies." Every ſociety that acknowledges a Supreme Diſpoſer of Events muſt be induced, when they partake of his bounty, to acknowledge it by prayer and thankſgiving. We remember the time when every maſter of a family, if no clergyman was preſent, always ſaid grace. We are ſorry to add, that, in what is uſually termed *good company*, the cuſtom is now too generally neglected.

We have gone through the notes in both volumes, but have not cited a fourth part of thoſe which merit reprehenſion. We have heard of a perſon who apologized for writing a long letter, by ſaying he had not time to write a ſhorter. If Mr. Burder would take time to make theſe volumes much ſhorter by omitting every irrelevant note, the merit of them would be increaſed in proportion as their bulk would be diminiſhed.

The Groans of the Talents; or private Sentiments on public Occurrences. In ſix Epiſtles from certain Ex-Miniſters to their Colleagues, moſt wonderfully intercepted. To which are added Notes, critical, explanatory, and edifying. 8vo. Pp. 92. 3s 6d. Tipper and Richards. 1807.

THIS mode of political warfare, in which the Poets form the light troops of the attacking army, was firſt adopted by the wits who were lately in power, but who are now in diſgrace. The plan of ſome of their attacks may be ſeen in the *New Foundling Hoſpital for Wit;* but the moſt formidable of all their aſſaults is to be found in the celebrated *Probationary Odes,* the joint production of all the *Whig wits* of the day. If then their own weapons be now turned againſt themſelves, they can have no ground of complaint; Dr. *Guillotin,* it is well known, fell by the very inſtrument which he had either invented, or revived, for the death of others.

——Neque lex eſt juſtior ulla
Quam necis artifices arte perire ſuâ.

But there is much more than *poetical* juſtice in this ſpecies of retribution. A *ſerious* introduction occupies the firſt fourteen pages, in which the author obſerves that no *impartial* criticiſm can be expected of political works; but that they are praiſed or cenſured according to the principles or prejudices of the critic. That there may be a great deal of truth in this remark, we are not inclined to diſpute; *we,* doubtleſs, have our *prejudices,* as well as others; but we are not conſcious of ever having ſuffered thoſe prejudices to make us loſe ſight of juſtice. Where we have cenſured a political work, we have always ſtated the ground of our cenſure, have quoted the paſſages on which it has been founded, and thus enabled the reader to judge between the author and the critic. This, in our eſtimation, is the proper line of conduct for a critic to purſue; and, until we ſhall have been convinced that it is improper, we ſhall continue to purſue it. Far, however, are we from queſtioning the juſtice of the author's *general* obſervation. We agree with him, that "the tide of party-rancour never roſe higher than at the preſent moment: even the reſpect due to the virtues, perſon, and authority of our Sovereign, has been ſacrificed at the ſhrine of factious and diſappointed party." Not only that reſpect,

but even conſtitutional principles have been ſacrificed at the ſame contaminated ſhrine. Great Britain has ſeen her Sovereign dragged before his Parliament, and ſervants ſtand forth the accuſers of their maſter. And this, too, by men who profeſs reſpect for the King and for the Conſtitution! Again we ſay with our author, "We are free to confeſs, that when the late Adminiſtration came into office, a majority of the nation, in conjunction with *themſelves*, were loud in the praiſes of the talents, but Horace very juſtly obſerves,

"Unius aſſis
Non unquam pretio pluris licuiſſe, notante
Judice, quem nôſti, populo, qui ſtultus honores
Sæpe dat indignis, et famæ ſervit ineptus."

For ourſelves, however, we muſt declare, that, although we *had* a high opinion of the ſturdy patriotiſm of a Gr——lle and a Sp——r, we beheld with deep regret their coalition with men of diſcordant principles, and foreboded nothing but imbecility and evil from the *monſtrous* union."

Had theſe noblemen, acting upon honourable and conſiſtent principles, conſented to come into power at the formation of Mr. Pitt's laſt miniſtry, all the evils which have enſued from their refuſal would have been avoided, and they would have been ſpared the mortification and diſgrace which they now experience; and which was naturally to be expected, not only from their coalition with men of oppoſite principles and characters, but from the ſyſtem of policy which they muſt have known ſuch men would purſue.

"Happy had it been for England (aye and for *Europe* too), if the Almighty had arreſted the arm of Death when raiſed againſt the illuſtrious and incorruptible William Pitt.

'Cui pudor, et juſtitiæ ſoror
Incorrupta fides, nudaque veritas.
Quando ullum inveniet parem?
Multis ille bonis flebilis occidit.'

"The chief political enemy of this great man ſurvived him not many months, but lived ſufficiently long to be an additional example to the nation, that thoſe who are loudeſt in their profeſſions of patriotiſm, are generally moſt forward in the practice of tyranny.

"Robeſpierre, Marat, and even the preſent little monſter of the French, were the *deep-mouth'd* champions of liberty, until they had the opportunity of becoming tyrants; and Mr. ——, while out of office, was continually raving about the rights of the people, which, on his acceſſion to power, he violated, by two of the moſt flagrant acts of deſpotiſm that ever corrupt miniſter had the temerity to adopt."

Though Mr. Fox is gone, the author is of opinion that his *worthy* diſciples will ſoon revert to their former diſgraceful practices. Of this there is no doubt:—there was a ſmall party of true Foxites

in the late Parliament prepared to go, in *practice*, the utmoſt length to which their leader, when alive, had ever aſpired in *profeſſion*. Of this little ſenate, not larger than that of Cato in Utica, and certainly inſpired by very different principles, the nobleman who objected to the Kenſington volunteers becauſe they aſſumed the epithet *loyal* and wore *uniforms*, was the head in one Houſe; and a Mr. Horner, an Edinburgh Reviewer, was magnified into the leader in the other Houſe. Theſe men would make any peace which Buonaparte would approve; would repeal the Teſt and Corporation Acts; and, in ſhort, would remove every barrier, at preſent interpoſed, between order and anarchy. Still, however, we admit, with our author, that even theſe men have "in one ſolitary achievement, merited the warmeſt gratitude of their country—their recent *political ſuicide*." Reſpecting the *ſlave-trade* our ſentiments and our apprehenſions are in uniſon with thoſe of the author, who relates a moſt curious anecdote on the ſubject.

"We conſider the *humanity* and *policy* of the Slave Trade Abolition Bill to be extremely problematical, and even if any beneficial conſequences ſhould ultimately reſult from that bold experiment, the merit will be ſolely due to its original promoters, of whoſe integrity and humane intentions there can be no difference of opinion; but what can be thought of that man's purity, who, when the meaſure was firſt agitated, commiſſioned a perſon in the Weſt Indies to purchaſe every ſlave that could be met with, that they might be re-ſold at a conſiderable profit when the African trade ſhould ceaſe, and then ſtood up to reprobate this '*deteſtable traffic in human beings?*' Gentle reader, if you doubt the exiſtence of ſuch a man, ſeek him among the *noble* members of the *Whig-Club*, and you will doubt no longer."

If we *knew* this deteſtable hypocrite, we certainly would proclaim his name to the world. There is indeed a *noble* member of that Club, and who was a member alſo of the late Adminiſtration, who firſt debauched another man's wife and then married her; and *ſhe* had a conſiderable property in one of the Weſt India Iſlands. Now the individual in queſtion not only declaimed moſt loudly againſt the "deteſtable traffic in human beings," but took a very active part in facilitating the *intercourſe* between America and the Weſt Indies, the effect of which would be to enrich individuals at the expence of the ſtate. But we dare not ſay to him, without further proof,—"Thou art the man."

The *firſt* of theſe *Six Epiſtles* is from the late Lord Chancellor to the late Chancellor of the Exchequer, from which we would fain extract ſome paſſages, but are deterred through fear of exhauſting our printers' ſtock of capital *Is*. The *ſecond*, in *blank* verſe, is from the late Premier to the late Secretary of State for the Home Department. The latter is treated by the ſatiriſt with becoming forbearance; he does juſtice to his virtues, and laments his faults. With him, *we* "hope that he will ſoon emerge from his preſent obſcurity, and once more become a lucid and benig-

nant ſtar in the hemiſphere of politics." He has a mind too noble to become the tool of ambition or the inſtrument of party; in the ſeat of Honour and of Virtue, Faction muſt be an *uſurper:* the ſooner ſhe's dethroned the better! As to the Premier's lamentations, they are perfectly natural, and perfectly amuſing. A *little proud* mind in dudgeon is turtle and veniſon to a ſatiriſt.

" Think not I mourn the failure
Of the great cauſe which B————m's* fair wife,
With ſoft perſuaſion, urg'd us to eſpouſe.
No—that was her, and th' Iriſh Papiſts' loſs,
Not mine, nor England's†. When myſelf and H—k
Found that our Monarch would not be cajol'd,
Did we not truckle? Yea, a Gr——lle‡ truckled,
And turn'd, and twiſted, like a hunted hare,
Doubling, with backward ſtep, his former path,
To ſhun impending danger. Plighted faith,
The prayers of P—nſ—b—s, F—tzh——t's groans§,

" * The Marchioneſs of B————m, daughter to the late Earl N—g—nt, of Ireland. Her Ladyſhip is at once the moſt rigid Catholic in the United Kingdom, and mother of that *ſtupendous* ſtateſman Lord T——le. The latter proud diſtinction has procured her the grateful thanks of Meſſrs. Herbert and Thiſtlethwaite, *(late)* members for Hampſhire; and the former the more honourable acknowledgments of her—fiſhmonger. As a Catholic, her Ladyſhip is under the neceſſity of *faſting* upon fiſh nearly one fifth of the year.

" We have heard it reported that during her Ladyſhip's pregnancy with Lord T——, there happened ſuch a dearth of fiſh, that ſhe was unable to procure ſufficient for a Friday's dinner; and that, in conſequence of this *ſevere diſappointment*, the noble Lord was marked with—*a cod's head and ſhoulders!*"

" † We heartily concur in his Lordſhip's *private* opinion on this ſubject."

" ‡ Impoſſible! his Lordſhip muſt be miſtaken."

" § Of the P—nſ—nb—s, we have only to obſerve, that one of them married Lord H—k, and that they are all ſtaunch friends to Catholic emancipation. Of Mrs. F—tzh—rb—rt—' *Eloquar an ſileam?*' We ſit as critics, and as critics we muſt ſpeak our ſentiments. This lady has ſo many virtues, however, that we muſt of neceſſity omit a very conſiderable portion, not only becauſe they are too numerous to be contained within the limits of a note; but alſo, leſt we ſhould be ſuſpected of *partiality*, a crime of which we ſhould deeply lament even the ſuſpicion; we ſhall, therefore, content ourſelves with briefly ſtating, that Mrs. F————t is *chaſte* as Diana, *beautiful* as Venus, and *youthful* as Hebe. That her noſe is long, that her teeth *were* white, and that the ſymmetry of her form is—*prodigious*. Still, however, we are ſorry to obſerve

' Nec pueris jucunda manet nec cara puellis.'

CATUL. Car. Epith.

As to her moral and religious excellencies, the firſt ſubject in the land can bear witneſs that they are matchleſs—as her chaſtity and beauty; for, in

And gentle B—ck—ngh—m's imploring ſighs
Were diſregarded; not to pleaſe our K—g,
But to preſerve our ſeats. Oh, vain endeavour!"

The *third* Epiſtle is from the former Member for Stafford to the late Secretary for Foreign Affairs. The ſtyle is appropriate, in the ſentiments there is no violation of nature, and the character is drawn from the life. Some of the notes to this Epiſtle diſplay conſiderable humour. We ſhall extract one of them.

"My *wits* may furniſh me again with Burgundy.—We imagine that this alludes to a little piece of ingenuity practiſed not long ago on a certain innkeeper of Richmond. Boniface boaſted that he had ſome of the beſt Burgundy in England, and Mr. —— wiſhed to aſcertain if he boaſted juſtly; he therefore ordered two dozen to be ſent him by way of trial. The wine arrived, and, all things conſidered, the price was moderate, not more than eight pounds per dozen, but this *was not at all material* to Mr. ——, who admired the flavour ſo much, that he reſolved to have the remainder; but the owner *moſt unreaſonably* refuſed to ſend it him until the firſt was paid for. In vain did the diſappointed ſtateſman exclaim with Horace,

O cives! cives! quærenda pecunia primum eſt
Virtus poſt nummos.——

Boniface underſtood him *literally*, and Mr. —— was obliged to leave Richmond without the Burgundy; he, however, had the conſolation of getting the firſt two dozen at the *cheapeſt rate.*

"Some months afterwards the clamorous innkeeper called in G——e Street, and inſiſted that his bill ſhould be paid: Mr. —— appeared very glad to ſee him, promiſed inſtantly to comply with his requeſt, and enquired if the remainder of the wine were ſold; being anſwered in the negative, he immediately quitted the room, *for the purpoſe of giving honeſt Boniface a check;* but perceiving his carriage at the door, he *inadvertently* got into it, and never even thought of giving *the coachman a check* till he arrived at Richmond. Mrs. Boniface, when ſhe beheld Mr. —— alight, exclaimed, 'Lard bleſs me, Sir, how unlucky! My huſband is gone to town on purpoſe to wait on your honour, and you have unfortunately miſſed one another.'—'I have ſeen your huſband,' replied Mr. ——, 'and every thing is ſettled. I have moreover purchaſed the remainder of that Burgundy, and you muſt order it to be inſtantly packed behind my carriage, for I have a large party to dine with me, and cannot wait for the uſual conveyance.' The good woman, elated by what ſhe heard, gave the neceſſary orders, and the wine and Mr. —— were driven back to London. Soon after, Boniface returned, and his wife flew to congratulate him on the ſucceſs of his journey. 'Succeſs!' exclaimed he moſt furiouſly. 'Yes, have not you ſeen Mr. ——?'—'Seen him! yes; but he gave me the ſlip, and be d—d to him!' A mutual eclairciſſement now took place: the huſband rav'd,

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the goodneſs of her heart, ſhe has endeavoured to inculcate all her virtuous principles in his r——l boſom: how far ſhe may have ſucceeded, perhaps, the noble writer of the Epiſtle before us can more accurately determine than ourſelves."

the wife ſtorm'd, and both of them ſwore Mr. —— was the d——eſt ſ——r in Chriſtendom."

This anecdote ſets all *comment*, as it does all *compariſon*, at defiance. Poor Moliere, thy Scapin, with all his *fourberies*, was not fit to be a link boy to this great maſter of the art! The *fourth* Epiſtle is from one of the late members for Norfolk to the other; the *fifth*, from the late Iriſh Chancellor of the Exchequer, who, like Lord Howick, had ſome precious plans in petto, for *the good of the Church*, to the late Lord Lieutenant of Ireland; and the *ſixth* and laſt, is from Lord Henry Petty to Lord Temple. This is wonderfully *pathetic*, and, upon the whole, is the beſt in the volume. We ſelect, however, the *fifth* as a fair ſpecimen of the Bard's epiſtolary talents.

" EPISTLE V.

" FROM SIR J–HN N———T, AN IRISH EX-MINISTER IN ENGLAND, TO THE D—— OF B———D, AN ENGLISH EX-MINISTER IN IRELAND.

—

Qui dedit hoc hodie, cras ſi volet auferet, ut ſi
Detulerit faſces indigno detrahet idem.

—

HOR.

" Dear B—df—d, by Jaſus! it grieves me to ſend
Such terrible news—but our reign's at an end.
Och! curſe on the Catholic claims!—I muſt own
I wiſh in my *ſhoul* we had let them alone.
But who cou'd imagine ſuch ills would ariſe
From meaſures which Gr--nv--lle and H--w--k* thought wiſe?

" **Which G——lle and H——k thought wiſe.*] We are at a loſs to comprehend whether Sir J-hn means to inſinuate that only theſe two noble lords felt convinced of the wiſdom of the propoſed meaſure, or if he merely expreſſes himſelf *ſynecdochically*, intending that a part ſhould be taken for the whole of the then Adminiſtration. Now bodies univerſally follow their heads; nor is it abſolutely neceſſary that heads ſhould be gifted with *ſuperior underſtanding*, or even with the *ſmalleſt particle of brains*, to produce this general tendency: as for example, wherever the *beaſt of Balaam* turned his head, thither alſo did his body direct its way; and it is an eſtabliſhed fact, that to whatever point of the compaſs the *brainleſs* head of a ſhip be directed, the hull, i. e. the body thereof, always purſues a ſimilar courſe: it therefore ſhould appear, that Sir J--hn, by mentioning the two heads of the late Adm-n-ſtr--t-on, L—ds G. and H. could not mean otherwiſe than that the whole body of Miniſters implicitly followed their way of thinking, and that

'It was their duty to proceed
Wherever they might chooſe to lead.'

And yet how are we to reconcile this conſtruction with a ſubſequent part of this epiſtle, where it is hinted that two Members of the C--b-n--t were troubled with certain qualms of conſcience on the ſubject?——*But Sir J--hn was born in Ireland!*"

I'll ſtate the caſe clearly—but cannot *ſpake* plain,
The thing has ſo curſedly *bodther'd* my brain,
You muſt therefore excuſe a little confuſion,
Altho' *I begin* with a ſort of *concluſion.*
A twelvemonth ago that big friend of the people*,
Who now ſerves the ſtate--under Weſtminſter ſteeple,
Perſuaded the Houſe to a new reſolution†,
Which ſhook to the centre our fam'd Conſtitution,

" * *That big friend of the people.*] The Right Hon. Baronet evidently alludes to his deceaſed friend Mr. F--x, and when the whole of that *great man's* conduct is conſidered, the title appears peculiarly juſt. When firſt he came into office under the auſpices of Lord North, he marked his friendſhip for the people at large by his particular anxiety to relieve the Electors of Middleſex from the unneceſſary trouble of chooſing their own repreſentative. Soon after, finding that his powers were ſomewhat more limited than he wiſhed, he threatened to reſign his ſeat at the Treaſury Board, unleſs they and *his ſalary* were encreaſed; a threat which the following intimation from Lord North prevented his carrying into execution. '*Sir, His Majeſty has been pleaſed to make out a new liſt of Lords of the Treaſury, among whom I do not ſee your name.*' Thus deprived of the opportunity of manifeſting his *friendſhip for the people* by deeds, he ſupported their rights by the moſt violent philippics againſt the Miniſter, whom he declared to be 'a man ſo void of integrity, that he ſhould even be afraid to truſt himſelf alone in his company.' And yet he afterwards coaleſced with this *abominable character*, doubtleſs for the *ſole* purpoſe of *ſerving the people* more effectually as a Miniſter: in which capacity he ſignally manifeſted his attention to their intereſts by the introduction of his celebrated Eaſt India Bill, which would have enabled him to provide for numerous individuals, had not himſelf and his bill been thrown out together. His *friendſhip for the people* has alſo been remarkably diſplayed by the embaſſy on which he ſent Mr. R——t Ad——r to the late Empreſs of Ruſſia—by his anxiety to introduce the *bleſſings* of the French Revolution—by his late coalition with Lord Gr—nv—lle—by his *judicious* diſtribution of *places, penſions*, and *honours*—by his conſenting to come again *into* office, and *moſt particularly* by his conſenting to go *out* of the world!

Extinctus amabitur *idem.*
HOR."

" † *Perſuaded the Houſe to a new Reſolution*, &c.] We cannot take upon ourſelves to determine if Sir J-hn alludes to the Bill permitting L—d G——lle to be at once Firſt Lord of the T——y and Auditor of the Exch—q—r, or to the circumſtance of giving L—d E——gh a ſeat in the Cabinet. The firſt was certainly a very *wiſe* meaſure, and is another ſtriking proof of Mr. F-x's *friendſhip for the people.* It is of the utmoſt conſequence to the nation that the Treaſury accounts ſhould be correctly ſtated, and faithfully audited, and who could be ſo well qualified for this important office as the perſon through whoſe hands all the money is ſuppoſed to paſs? With regard to the ſecond, we are decidedly of opinion that the *principle* of giving the Chief Juſtice a ſeat in the Cabinet, and thus making him, in all ſtate proſecutions, both judge and advocate, is *conſtitu-*

And Miniſters thought, ſure enough, if the Nation
Cou'd *tolerate* that, it muſt love toleration.
They, therefore, intending all parties to pleaſe,
And make their *broad-bottoms* feel ſeated at eaſe,
Determin'd to win the poor Papiſts affections,
And gain their ſupport* at all future elections,
G—y (H—w—k I mean) brought forward a motion
To give them command both on ſhore and on ocean,
Which he manag'd ſo well, and wrapt up ſo neatly,
We hop'd to deceive the good K—g moſt completely,
And cauſe him to ſwallow this Catholic Pill,
Made up in the form of a *Mutiny Bill.*
The Cabinet Council approv'd of the plan,
And thought our friend H—w—k a wonderful man;
Although, when the thing was diſcuſs'd, it is ſaid,
Two Members ſome ſcruples of conſcience betray'd.
By Jaſus! 'twas ſtrange the *ſpalpeens*† cou'd not ſee
How much 'twas their int'reſt that all ſhou'd agree;
I wiſh to St. Patrick they *both* had been *me.*
Howe'er, leſt their ſcruples ſhou'd cauſe much delay,
They wiſely reſolv'd to keep out of the way:
And all ſeem'd proceeding as Miniſters wiſh'd,
When, lo! on a ſudden we found ourſelves *diſh'd*‡.

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tionally excellent; but we apprehend it has been found extremely inconvenient in practice, for we have great reaſon to ſuſpect that Lord E. was one of thoſe who diſapproved of the Catholic clauſes in the late unfortunate Mutiny Bill; nay, we have heard that his Lordſhip oppoſed them with the ſame *unpardonable* warmth that he has frequently manifeſted againſt traitors, ſwindlers, gamblers, and other equally reſpectable perſonages, to their great diſcouragement and diſcomfiture.

"Alas! that *evil* ſhould ſpring out of *good.*"

"* *And gain their ſupport*, &c.] We heard a faſtidious critic obſerve that this line was nonſenſe, becauſe Papiſts are not entitled to vote, and therefore could not be of any ſervice to Miniſters at a General Election: but we, on the contrary, aſſert it to be as intelligible Engliſh as if it had been written by a native of Middleſex; for although Papiſts have no power of voting themſelves, it is very evident that they have conſiderable influence over the minds of perſons who are not ſo diſqualified, and

Qui facit per alium facit per ſe.

Beſides Sir J--hn might have aſcertained that the indulgencies granted in the Mutiny Bill were to have been ſucceeded by complete emancipation."

"† *Spalpeens.*] We have ſearched in vain Johnſon's Bailey's, Sheridan's, and the dictionary of the vulgar tongue, for an explanation of this word. Perhaps Sir J. will favour us with the meaning thereof."

"‡ *Diſh'd.*] Here we were more fortunate; for in the dictionary laſt mentioned in the preceding note, we find the word '*diſhed*' ſignifies '*done up, completely ruin'd,*' &c.—Alas, poor ſouls! we pity them."

Sp—nc—r P--rc-v--l firſt, devil burn him! began,
With curſed palaver, to bother our plan:
Och! his ſpeech to be ſure was brimful of reaſon,
To ſhew that our bill was a ſpecies of treaſon;
But we car'd not for that the worth of a ſhilling,
Well knowing our friends were both ready and willing
To vote (right or wrong) in ſupport of our wiſhes,
While we kept the keys of the *loaves* and the *fiſhes:*
And therefore it matter'd not what he might ſay*,
Or C—nn—g, his friend, or my L—d C--ſtl—gh,
If we cou'd have perſuaded the K—g to compound
The oath which he took at the time he was crown'd;
But ſomehow or other they open'd his eyes†,
And prov'd we had told him a parcel of l--s‡.
His M-j-ſty then made a big botheration,
And bade us all walk out of Adminiſtration.
On my conſcience this blow was quite unexpected;
For, although our Catholic Bill was rejected,
No man among all of us harbour'd a doubt
That the bringing it *in* wou'd bring us all *out*.
" If Nature had not on the whole of our claſs
Moſt kindly beſtow'd a profuſion of braſs,
We'd feel quite aſham'd to exhibit our faces,
Now turn'd with *bad* characters out of *good* places;
For people declare, ſince they've witneſs'd our fall,
'ALL THE TALENTS§' diſplay'd—— *No talents* AT ALL."

To theſe Epiſtles are ſubjoined another, to a Father-in-Law at S. from his Son-in-Law at Newgate, which appeared in a late number of this Review, and a tale, entitled " The Devil and the

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" * Had Sir J-hn been an Engliſhman, we ſhould have objected to the rhymes '*ſay*' and *C--ſtl--r—gh*,' and alſo to '*ocean*' and '*motion*' in a preceding couplet; but, as he was born in Ireland, we think he may be allowed the uſe of *Iriſh* rhymes."

" † *They open'd his eyes.*

" Tum vero manifeſta fides Danaümq. pateſcunt
Inſidiæ. VIRG. Æ. II, v. 305."

" ‡ *And prov'd we had told him a parcel of lies.*] This is conſiderably at variance with the ſtatement of two Noble Lords, in their parliamentary defence; and we are at a loſs whether to believe Sir J--hn's confidential communication, or their Lordſhips' *exculpatory* aſſertions. The public muſt decide, if it be more probable that a *late* Miniſter ſhould relate *facts* in a *private* or public ſituation.

" Since writing the above, Lord S———th, by his manly and eloquent ſpeech on the Marquis of Stafford's motion, has opened *our eyes.*"

" § ALL THE TALENTS *diſplay'd no* Talents *at all.*] This apparent *Iriſhiſm* may be eaſily explained; for, when it is conſidered how the late Adminiſtration was formed, it does not appear improbable that *all the Talents* of the different component parts ſhould have completely *neutralized* each other, and thus have rendered them collectively—a *caput mortuum!*"

Patriot," or a Dream of Mr. Grey, now Lord Howick, who is viſited by the Ghoſt of a *Printer's Devil*, who reproaches him for his attacks on the Preſs, through the medium of the Proprietor of the *Oracle*.

After the peruſal of the copious extracts which we have laid before them, our readers are as competent to form a juſt opinion of the work as we are, and therefore, that we may not be accuſed of *partiality* by thoſe who differ from us in politics, we conſign the Bard and his production to the judgment of thoſe readers.

A Charge delivered to the Clergy of the Epiſcopal Communion of Edinburgh, on Monday the 15th January, 1807. By the Right Reverend Daniel Sandford, D.D., their Biſhop. 4to. Pp. 22. Price 1s 6d. Hatchard, London; Manners and Miller, and Cheyne, Edinburgh.

THE little work, which we have now to introduce to the notice of the public, attracted on ſeveral accounts our particular attention. The exiſtence and condition of the Epiſcopal Church in Scotland are already known to ſuch of our readers as intereſt themſelves in the polity, diſcipline, and worſhip of primitive times; while we had occaſion not long ago to announce to them the promotion of Dr. Sandford, in our review of the ſermon which was preached at his conſecration. We confeſs that ever ſince we diſcovered that an Epiſcopal Church ſtill exiſts in Scotland, her paſt hiſtory and preſent condition have been with us very intereſting ſubjects of enquiry and contemplation, and we are diſpoſed to take it for granted that every genuine church of England man muſt experience ſimilar feelings. In every thing which, independent of civil eſtabliſhment and apart from adventitious circumſtances, eſſentially conſtitutes a church, the Scotch Epiſcopal Church is preciſely ſimilar to the Church of England. She derives her epiſcopacy (differing from our own only in the want of legal ſupport and external dignity and ſplendor) by regular ſucceſſion and canonical conſecration from Biſhops who, to their ſpiritual character, once added the rights, authority, and dignity of a legal eſtabliſhment; and ultimately ſhe derives it from our own Biſhops, no farther back than the reign of Charles the Second.

It is calculated in our eſtimation to afford a leſſon at once intereſting and important, (and peculiarly ſo at the preſent time and in our preſent circumſtances) that to contemplate the condition of a ſociety, deprived of that external dignity, ſplendor, and protection which ſhe once enjoyed; and though no longer guarded by laws and ſtatutes enforced by public authority, yet ſtill held together by the force of opinion, and preſerved, though in a ſtate of humiliation yet in a ſtate of dignified humiliation, by a ſtrong and uniform

conſent in the doctrine, diſcipline, and worſhip of the primitive church. In contemplating this humble but reſpectable ſociety, we feel that we are in effect contemplating our own church merely as a church, diveſted of every thing foreign and adventitious, as a ſociety entirely ſpiritual. For the ſame conſtitution and worſhip, the ſame faith and diſcipline which are eſtabliſhed among us, are preſerved among our Scottiſh brethren, not by the ſanction of laws and ſtatutes and acts of parliament, but by motives of conſcience, and by ſanctions which are conſidered as divine. Whoever ſeriouſly reflects on the ultimate end of all religion—whoever believes that this end is ſpiritual, or that it is nothing; and that to promote it efficaciouſly, human ſanctions are in themſelves of little value, unleſs combined with opinions and enforced by convictions derived from higher and more ſacred authority, will readily acknowledge the advantages to be derived from ſuch a contemplation. Let us not however be miſunderſtood. We are not enthuſiaſts. We know the value of an eſtabliſhment. We would not willingly compromiſe nor lightly eſteem the peculiar advantages of the Church of England, of which we know perfectly that the Scotch Epiſcopal Church forms no part nor link, and in which therefore Scotch Epiſcopalians, as ſuch, have no temporal concern. But it is of extreme importance, eſpecially in times like the preſent, to add to the laws and ſtatutes eſtabliſhed and enforced by public authority the aid of private opinion and the ſanction of conſcientious conviction and conſent. If we would, indeed, bring men to that condition to which all good laws, whether civil or eccleſiaſtical, are intended to bring them, we muſt of neceſſity call to our aid higher ſanctions and purer motives than the very beſt temporal laws can furniſh in any the moſt favourable circumſtances. A man worthy of the ſacred character, in forming to himſelf the theory of his profeſſion, and in laying the grounds of its practice, muſt needs diſtinguiſh between what is accidental and what is eſſential; between what is adventitious and what is indiſpenſable. The church is a ſpiritual ſociety, and as ſuch ſhe muſt be conſidered by all thoſe who would enforce the duties and obligations which reſult from our connection with her by ſanctions at once juſt and efficacious. Worldly minded and careleſs men, it is true, are apt to diſregard her ſpiritual character, and to deſpiſe thoſe who are actuated by a due ſenſe of it; but ſuch neglect on the one hand and contempt on the other would be equally intolerable and dangerous in the clergy of whatever order or degree, nor will the ever varying ſyſtems and opinions of worldly men be permitted in any reſpect to influence the ſentiments or the conduct of any individual of the ſacred order, who is in any degree worthy of his high vocation.

We all know ſufficiently well, what Epiſcopal viſitations are among ourſelves. To well regulated minds their importance and uſefulneſs appear independent of all external circumſtances. But

ſtill there is in this country an external pomp accompanied with a train of legal and authoritative circumſtances which gives them a certain efficiency independent of every other conſideration. This, indeed, if deprived of the ſpirit of the ſyſtem, is at beſt a very partial efficiency, as is too ſeriouſly and affectingly exemplified in thoſe dioceſes, or portions of dioceſes, which are overrun with *true Churchmen, Methodiſts,* and *Calviniſts.* The Church of England, high as ſhe ſtands in legal honour and ſecurity, and high as we truſt ſhe will always ſtand, in ſpite of the efforts of her various opponents, may, perhaps, derive ſome aid in reſiſting her enemies, and in combating her wayward children from her humble but venerable ſiſter in Scotland. There, as far as they extend, epiſcopal principles and forms reſt ſolely on their genuine baſis—an excluſive conviction of their truth, and operate independent of all temporal hopes or fears. The exiſtence, for ſo long a time and in circumſtances ſo peculiarly diſadvantageous, of epiſcopal principles and forms, ſhews what might be done among ourſelves, were we to pay that attention which it merits to the ſpiritual nature of our profeſſion, and to the obligations which reſult from it. We have, in addition to this, the law of the ſtate on our ſide. But though this has its weight, and will always have great weight with every good ſubject, it is not becauſe the Church of England is eſtabliſhed by law that we adhere to her (for then ſhould we of neceſſity be Preſbyterians in Scotland, Papiſts in Italy, and, we preſume, Mahometans in Turkey), but becauſe the church thus eſtabliſhed among us has happily preſerved in purity the faith, worſhip, and diſcipline which we believe to have been originally ſettled in all churches by the Apoſtles. Nor is this conviction at all injurious to the ſtate, even where ſhe has eſtabliſhed other forms and a different church. It adds great force to an epiſcopal eſtabliſhment and to the government which foſters it; but it takes nothing eſſential away from any government, nor from any eſtabliſhment; ſince it is perfectly content with ſimple toleration, and it has been content, in times far poſterior to the firſt ages of the Goſpel, with leſs even than toleration. We are every way diſpoſed to take all the advantage we can of the happy eſtabliſhment which we enjoy, and we conceive that we are adding force to this eſtabliſhment, when we foſter the principles which have preſerved for upwards of a century, and through evil report and good report, our venerable ſiſter Church on the north ſide of the Tweed. We are perſuaded that the ſerious part of our clergy may derive a very uſeful and important leſſon, as well in the theory as in the practice of their profeſſion, by beſtowing ſome attention on the condition of that ſociety which, like the Divine Head of the Church Univerſal when he ſojourned among men, has nothing in her outward appearance which can claim the notice of worldly men, or excite the deſire of carnal minds.

We do not recollect to have ſeen or even heard of a publication ſimilar to the preſent by any of the Scotch Biſhops, which is the more ſurpriſing, as, in our eſtimation, circumſtances better adapted to render ſuch addreſſes intereſting, uſeful, and impreſſive, are enjoyed by no religious ſociety in the world. We therefore took up the preſent Charge with more than ordinary intereſt—nor have we been diſappointed: and we preſume that it will be generally peruſed, as it has been by us, with the moſt cordial ſatisfaction. The ſtyle is chaſte and elegant—the manner is mild and perſuaſive, and the expreſſion, while it is generally dignified, is ſometimes warm and energetic. Biſhop Sandford begins with ſome very intereſting and pertinent remarks on the nature, importance, and uſefulneſs of periodical meetings of the Clergy, as contributing eſſentially "to the advancement of the great work in which they are engaged as Miniſters of the Goſpel." He glances at the former and preſent condition of his adopted church, and while he congratulates his clergy on the comparative advantages which in a ſtate of toleration ſhe now enjoys, he points out that line of conduct in purſuance of which they may beſt be ſecured. To the circumſtances of his own promotion by the unanimous ſuffrages of his clergy he refers in a very manly and dignified manner. It is a promotion which confers no gratification of temporal profit or ambition, and which may therefore juſtly claim the confidence and filial affection and reſpect of thoſe at whoſe ſolicitation and for whoſe advantage it was accepted. The Biſhop's obſervations on this ſubject, which are in a high degree manly, modeſt, and intereſting, merit particularly the attention of thoſe who are connected by ties entirely ſpiritual, while they will be not leſs uſeful and impreſſive to thoſe who add to theſe the obligations of an eſtabliſhment. The duty is the ſame in both. In the former, as it is very happily expreſſed by Biſhop Sandford, the intercourſe is more eaſy, and perhaps, of conſequence, it may be made more intereſting and uſeful. It obviates at leaſt completely the ſilly, levelling cavil which Dr. Hill has been pleaſed to urge againſt our Church on comparing it with his own, which glories in the equality of her miniſters, and in that one miniſter can claim no authority over another.

Biſhop Sandford very naturally proceeds "to contemplate the reſemblance that the Chriſtian ſociety of which we (ſays he) are members, bears, in its external condition, to the Church of Chriſt as it exiſted, every where, before the converſion of the Emperor Conſtantius." In a note on this paſſage he obſerves, that "ſome perſons have expreſſed their ſurpriſe at a Preſbyter of one local church being conſecrated a Biſhop in another." This expreſſion of ſurpriſe would, in itſelf, be beyond meaſure ſurpriſing, if any expreſſion reſpecting a religious or eccleſiaſtical queſtion could at this time of day excite our ſurpriſe. Irenæus is adduced

as "one of the numberleſs inſtances which might be produced, that this was done daily in the primitive times," without the perſon thus promoted in one church "ceaſing to be in communion with his native church." Indeed it is not eaſy to imagine why the contrary ſhould be ſuppoſed. If a Preſbyter of the Church of England were to be conſecrated a Biſhop of the Church of Rome, he muſt, of neceſſity, renounce communion with his native Church, becauſe he muſt previouſly have renounced a very conſiderable portion of her eſtabliſhed doctrine, diſcipline, and worſhip; while he renounces not a ſingle propoſition, nor rejects a ſingle form, by accepting the ſame office among the Scotch Epiſcopalians.

In a work ſo ſhort and ſo uniformly intereſting, it is difficult to make a ſelection. We ſhall ſelect a paſſage of conſiderable length—the firſt part of which refers to the Eſtabliſhed Church of Scotland, and the remainder to thoſe profeſſed Epiſcopalians who ſtill refuſe to unite with the only Epiſcopal Church in the country in which they officiate, and who may therefore juſtly be denominated independents, not more reaſonable, perhaps, than their predeceſſors of the 17th century.

"With regard to thoſe who conſcientiouſly differ from us, the laws which are to regulate our conduct are clear and plain. 'We judge no 'man; ſeeing that every man ſtandeth or falleth to his own maſter.' With regard, eſpecially, to our Chriſtian brethren of the Eſtabliſhed Church, it is our duty to avoid, if it be poſſible, giving offence to any; to repay the tranquillity which we enjoy, by a mild and charitable deportment; to ſhew that we do not conſider difference of opinion in religious matters as any apology for acrimony or violence; and that, if we cannot always 'hold the faith in the unity of the ſpirit,' (ſuch is the imperfection of our nature,) we are not thereby entitled to break that 'bond of peace,' which ſhould be maintained between all who acknowledge Jeſus Chriſt as their Lord and Maſter.

"By ſuch conduct as this, at once dignified and benevolent, it is not preſumptuous to hope, that, through the bleſſing of God, we may contribute to the furtherance alſo of that union among the Epiſcopalians in this country, which has hitherto made a happy progreſs, and which we ought to pray fervently may be ſoon entirely accompliſhed. On this ſubject it would not become me to enlarge. I may be permitted, however, to lament, that groundleſs prejudices, and objections long ſince completely and unanſwerably refuted, ſhould ſtill be allowed to keep thoſe aſunder who have all ſubſcribed the ſame ſummary of faith; who all hold the ſame opinions reſpecting the original conſtitution of the Church; whoſe public worſhip is eſſentially the ſame; and who all profeſs, in the courſe of that worſhip, to believe that the Church is One, as well as Catholic and Apoſtolic. I lament it ſeriouſly for the ſake of thoſe who have not yet been perſuaded 'to caſt in their lot with us,' and who do not appear to be ſenſible of the anomalies and inconveniences, to ſay the leaſt, to which they expoſe themſelves without reaſon. I lament it, above all, as a breach of charity, of which the conſequences may ſpread much farther than is generally

imagined, even to all the heart-burnings, and jealouſies, and diſputes, which are utterly inconſiſtent with our duty, and with our happineſs as Chriſtians.

"This queſtion of union has, in the courſe of a long agitation, received all the diſcuſſion which it requires, and of which, perhaps, it is capable. The conduct of thoſe clergymen, who have been forward in promoting our conſolidation into one regular and reſpectable body, has been commended by perſons of the greateſt weight and authority in the united Church of England and Ireland; and diſapproved, I believe, by none who are acquainted with the real merits of the caſe, and capable of judging of them; and whoſe approbation, therefore, we ought to be deſirous of poſſeſſing. The progreſs of this meaſure muſt now, I preſume, be left to the ordinary courſe of events. We ourſelves can, for evident reaſons, take no greater ſhare in it, than by imparting, with readineſs and candour, our advice to thoſe who may think fit to aſk it, without officiouſly intruding our opinions upon ſuch as may be unwilling to liſten to us. But we may ſerve the cauſe very effectually by a ſteady and manly adherence to our own obligations, as members of a regular Church; and while our manners are gentle and conciliating to ſuch as have not yet been prevailed upon to become 'altogether as we are,' by firmly and conſcientiouſly maintaining the principles which we have embraced upon grounds of rational and ſolid conviction. By a plain diſcreet and pious example, more has often been effected than by argument and diſputation. In this too, the moſt forcible perhaps, as well as pleaſing mode of perſuaſion, all may take a part. Here we may be joined moſt advantageouſly and powerfully by the laity, whoſe intereſt in the apoſtolic regularity of our Church requires no enforcement from me.

"It is obvious to remark, that this important object may be collaterally promoted by the faithful and diligent diſcharge of our miniſterial duties. While we continue piouſly and meekly engaged in the exerciſe of our ſacred calling, we ſhall not only preſerve ourſelves from the heats and animoſities, which too frequently ariſe from the diſcuſſion of diſputed points; but we ſhall gradually mollify oppoſition, and at length, perhaps, by God's bleſſing, totally remove it."

For ourſelves, we think it our duty to ſpeak very plainly. We confidently ſuppoſed that all this oppoſition had at length come to an end. The wretched ſophiſtry of Dr. Grant, we conſidered as the laſt and puny effort of expiring reſiſtance—ſo puny as to be unworthy even of our notice. But we have been diſappointed. We will venture, however, to prophecy that all *oppoſition will at length be totally removed,* when the lay members of the independent Chapels come at length to ſee the abſurd and anomalous condition in which they are held by the perverſeneſs of their paſtors—when they come to reflect that it is not entirely to ſerve them that ſuch paſtors come from England—when they come to diſcover that their oppoſition to the Epiſcopal Church of the country to which they have retired, moſt likely from neceſſity, not from choice, is to ſay the leaſt ungenerous and uncandid, and that it is often defended by ſtatements founded on ignorance, prejudice, and miſ-

conception, and not unfrequently on evident miſrepreſentations—when the laity come to reflect, that in ſuch a ſtate of independence they may be led unthinkingly to commit the care of their ſouls to a needy adventurer, or an advertiſing quack, regardleſs alike of them and of religion—when they come to be deeply impreſſed with theſe convictions, and we truſt, for their own ſakes, they will ſoon be ſo—let them teach their paſtors that moſt important part of their duty, to which at their ordination they were ſolemnly ſworn—let them inform them reſolutely, that they have determined to become Epiſcopalians in fact as well as in name, and that their paſtors *muſt* in conſequence ſubmit to their ordinary, and unite with the Scotch Epiſcopal Church, or give up their charge. Let them keep to this determination, and we confidently predict, that *all oppoſition will be inſtantly mollified, and by God's bleſſing totally removed.* It has often ſtruck us with more than ordinary aſtoniſhment that the Scotch, who are in general national beyond the people of moſt other countries, ſhould be ſo eaſily withdrawn from the miniſtrations of their *indigenous paſtors,* as the late Biſhop Horſley was wont to ſpeak, by men of whom they know nothing, who come among them they know not why—who renounce the firſt duty of an Epiſcopal Clergyman, canonical obedience, and who may for what they know, or can know while they continue in this ſtate, be under the cenſure of their native Church, and may have been obliged to leave it for ſome canonical crime or irregularity. One thing at leaſt we can aſſert with confidence, that ſuch men are neither regular nor genuine ſons of the Church of England—They went out from us, but they are not of us.

The Ancient and Modern Hiſtory of Nice, comprehending an Account of the Foundation of Marſeilles: to which are prefixed, deſcriptive Obſervations on the Nature, Produce, and Climate of the Territory of the former City, and its adjoining Towns: with an Introduction, containing Hints of Advice to Invalids, who, with the Hope of arreſting the Progreſs of Diſeaſe, ſeek the renovating Influence of theſe ſalubrious Climes. By J. B. Davis, M.D. one of the Britiſh Captives from Verdun, &c. 8vo. Pp. 348. 8s. Tipper and Richards. 1807.

THE *Hints,* in the introduction to this volume, are evidently the reſult of much theoretical and practical knowledge, and are therefore highly deſerving the attention of thoſe, for whoſe benefit they are publiſhed. Dr. Davis has paid great attention to pulmonary diſeaſes, and the treatment which he preſcribes, as well as his advice reſpecting travelling, and the different ſtages of the diſorder, is wiſe, conſiſtent, and good. The character which he

draws of the Niſſards, or inhabitants of Nice, is highly honourable to them, and we are happy to find that *they* have not been brutalized by their intercourſe with, though their country has been deſolated by the arms of, the French.

"The Niſſards differ in their manners from the inhabitants of Provence and Italy. Sordid intereſt and unprincipled ſelfiſhneſs, notwithſtanding the allegations of many travellers, are by no means the characteriſtics of every claſs of this people. The Niſſards are in general mild, humane, peaceable, and complaiſant. They are gay, lively, and pleaſant in company; in *one word*, their manners upon the whole are intereſting, and congenial with the mildneſs of the climate. The inhabitants of the country, though poor, and, as it were, ſequeſtered from the world, are civil, and perfect ſtrangers to the vices engendered by luxury, and to the violent paſſions which agitate the great. They are conſtantly occupied in providing for the ſubſiſtence of their families, in cultivating their fields, or watching their flocks. Nothing can equal their perſevering patience at work; no obſtacle diſheartens them, and they bear with equal firmneſs bodily fatigue and mental anxiety. Faſhion has not extended her imperious dominion over them, for they ſtill retain the dreſs and manners of their forefathers. Whenever a traveller arrives in any one of their villages, let him be ever ſo little known to them, they haſten to welcome him, and invite him to partake of their frugal repaſt. They often give up their beds to ſtrangers, and in every reſpect preſent us with an emblem of ancient hoſpitality."

This character, however, applies only to the inhabitants of the city of Nice, and of the interior parts of the country. Thoſe on the confines of Piedmont are a very different race of beings.

"They are iraſcible, and ſubject to guſts of paſſion, which frequently produce very deſperate conflicts. When they cannot find employment at home, where there are neither trades nor manufactures, they ſeek a ſubſiſtence in foreign countries. Thoſe who can afford to buy a little merchandize hawk it about the country, until they acquire enough wealth to begin ſhopkeeping. With ſuch ſmall beginnings, by arrangement and economy, ſome of them have left fortunes, which their induſtrious children have augmented to immenſe property, even to millions ſterling. There are many inſtances of this kind, and two are well known at Lyons and Marſeilles; one is the houſe of Foloſan, the other is the family of Bruni, two members of which were Preſidents of the Second Chamber of the Parliament of Aix before the Revolution."

The regicides would fain have perſuaded the world, that, under the French monarchy, there was no encouragement to induſtry; and that none but the nobility were promoted to places of truſt and of honour. Yet here we ſee, in a ſmall diſtrict, two pedlers amaſs wealth by their induſtry, and their children holding ſome of the higheſt judicial offices in the ſtate.—We reſume our extract.

"It is from the northern diſtrict that ſo many of them emigrate with their organs, cymbals, and magic lanterns, to amuſe the people and children over all Europe. After an abſence of eight or ten years, the greater part of them return with ſome little ſavings, which aſſiſt them to enlarge their fields, to buy cattle, and get married. Tired of a wandering and laborious life, they return to finiſh their days under the humble roof that gave them birth, far from the noiſe and tumult of towns. It is there they relate to their children what has moſt attracted their attention in their travels. It might be ſuppoſed they would contract ſome of the vices prevalent in great towns; they retain, however, their former ſimplicity of manners and induſtry. They conſider their preſent ſituation happy, when they compare it with the fatiguing life (which) they have led to attain it; even their little vanity is gratified in being conſidered the richeſt of the hamlet, reſpected by all, and looked upon as the oracles of the country. Theſe advantages turn the heads of the young peaſants, and make them ſigh for an organ and a magic lantern."

Often have we wiſhed theſe organs and magic lanterns at the bottom of the ſea, when they have interrupted us in the purſuit of our ſtudies; but Dr. Davis has given us ſuch an intereſting account of theſe itinerant ſages, who travel in ſearch of a ſubſiſtence, and return to their native ſoil as ſoon as they have obtained it, that we ſhall henceforth look on them with more complacency. And our readers, we are perſuaded, will not grudge them a few pence when they conſider what purpoſe they contribute to promote.

"The Niſſards are fervent in their devotion, and though not altogether exempt from ſuperſtition, are leſs credulous than the inhabitants of other places in the ſame department. I extract from the author of a Tour through the Maritime Alps, the following account of the devotion of the inhabitants of Monaco.—'Having witneſſed their religious ceremonies during the whole day, which were performed with great fervor, after veſpers there was a grand proceſſion round the ſquare which is before the church. Two beings, ſick with the palſy, were dragged about by their friends and relations, and beſides the fatigues of a long journey, they were expoſed with their heads bare to the ſcorching rays of the ſun, which occaſioned the moſt violent perſpiration. They continued this exceſſive exerciſe for a long time, in confident expectation of a miracle being worked. However, the Holy Virgin was not pleaſed to uſe her interceſſion, though I am far from diſputing her influence; nor, what was ſtill more ſingular, did their extreme meaſures produce any favourable or unfavourable criſis. While ſome accompanied the proceſſion, others in the church were imploring the Virgin. Women and children were ſeen proſtrated before the altar, ſtretching forth their ſupplicating hands, and rending heaven with their cries. This ſcene being as diſguſting to the philoſophic eye of reaſon as the wretches dragged about at the proceſſion, I retreated under the ſhade of a wild fig-tree, and meditated on the weakneſs and infirmities of the human race.'"

The *weakneſs* and *infirmities* of man are objects of compaſſion to

his fellow-creatures; but the *pride* and *impiety* of modern *philoſophers* are objects of indignation to the Chriſtian. Search the ſources whence the ſuperſtition of the poor credulous fanatic is derived, and thoſe whence flow the *philoſophiſm* of boaſtful infidels, and it will ſoon be ſeen which to pity and which to reprobate. With this curſory remark, ſuggeſted by the flippant obſervations of many of the French travellers, we ſhall proceed with our quotation.

"Several towns and villages in this department have a ſaint celebrated for the cure of ſome diſeaſe. The inhabitants of Monaco poſſeſs St. Roman, who cures quartan fevers; other fevers are not under his controul. St. Devote is the patron of the town, and in truth his name and the fame of his miracles have not a little contributed to his welfare. An orator compoſes an annual panegyric. I was preſent at that delivered laſt year. It would be difficult to form an idea of the abſurd fictions delivered from the pulpit. Theſe holidays are not always appropriated to devotion. While ſome are praying, others are ſeeking leſs holy amuſements, not forgetting dancing, without which this people could not exiſt. In general, they have not much religion; but this is not the only inſtruction in which they are deficient. Whether it proceeds from a want of taſte for the ſciences, literature, and the arts, or whether they have not the means of procuring inſtruction, I cannot determine, though I imagine that both theſe cauſes operate. All branches of knowledge are here in their infancy. Their favourite ſtudy is juriſprudence, which, before the Conqueſt, opened the way to places of emolument."

It was ſurely the duty of a *philoſophic* traveller, who meant to publiſh the reſult of his obſervations for the benefit of the world, to *aſcertain* the true cauſe of this ſtrange defect of knowledge, in the nineteenth century, in a people, placed, as it were, in the centre of all the enlightened nations of Europe. As to the ſuperſtitious belief in miracles performed by departed ſaints, in the preſent day, it is unhappily not confined to the good people of Monaco. We have very recently heard of a ſimilar miracle, aſſerted, by ſome pious Romaniſts, to have been performed in *this* country. Dr. Davis thinks it neceſſary to exempt the Niſſards from the operation of the French philoſopher's remarks.

"Before I take leave of this ſubject, I ought to obſerve, in juſtice to the Niſſards, that I never witneſſed any thing in their worſhip deviating from the ſtricteſt decency and moſt fervent devotion. All the religious ceremonies, commonly performed in other Catholic countries, are ſcrupulouſly obſerved at Nice; and though the author of a Tour through the Department of the Maritime Alps has juſtly rallied the inhabitants of ſome parts of the country upon the abſurdity of their devotion, his remarks do not, nor could they with the leaſt truth, apply to the Niſſards."

We differ toto cœlo from Dr. Davis, in his wiſh that the French language may be univerſally uſed in the country of Nice. We wiſh, on the contrary, that it may be totally baniſhed, not only

from Nice, but from every Court in Europe. It may, indeed, ſuit the convenience of travellers who talk no foreign language but French to have that generally ſpoken;—but the univerſality, if we may ſo ſay, of that language, has already proved a great political evil, by giving the French numerous advantages over other countries, by facilitating the ſucceſs of their wicked intrigues, and by favouring the accompliſhment of their infamous plans. Let the Niſſard, then, continue to talk his own native *patois*; to him it may be the only language of freedom, and it certainly will be the language of patriotiſm. It will operate as a preſervative of thoſe generous feelings which attach a man to his Dii penates, to his natale ſolum; and it may ſcreen him from the ſanguinary vengeance of thoſe ferocious tyrants, who have enſlaved his country, and who, by the extirpation of his language, would deſtroy the laſt trace of an independent people. Beſides, *French* is now the language of fraud, of hypocriſy, of outrage, of violence, of blaſphemy, of rebellion, and of murder. And a greater badge of ſlavery and of diſgrace could not attach to any nation, than the adoption of it. Let us hear what benefit theſe apoſtles of *Liberty*, theſe enlightened *philoſophers*, theſe diſſeminators of the *Rights of Man*, theſe *regenerators of the human race*, have conferred on the inoffenſive, induſtrious inhabitants of this charming country. The Doctor himſelf ſhall tell us.

"The republican arms of France *have depopulated this charming country, and either deſtroyed or ruined moſt of the families, country houſes, and every work of art.* The gardens, however, adorned with orange and fruit-trees, formerly with every plant and flower, ſtill invite the efforts of induſtry, and promiſe a plentiful harveſt. Much, I confeſs, is wanted to repair thoſe ſhattered villas, where once lived a happy people; and long, I fear, it will be before the new proprietors diffuſe, like their ancient inhabitants, joy and gladneſs and plenty around them. The deficiency of money, the want of confidence, and the natural diſtruſt (which) a new government inſpires, are obſtacles not eaſy to be ſurmounted. Under the protection of the King of Sardinia, the public were happy, trade flouriſhed, and the merchants were even favoured by other nations."

Theſe conſiderations would rather, we ſuſpect, ſupply incitements to extirpate the French from their country, than inducements to introduce their language into it. With the Doctor's account of the general appearance of the environs of Nice, we ſhall cloſe our extracts.

"The irregularity of ſeaſons, ſo detrimental to vegetation in other parts of the world, is here exchanged for a progreſs ſo uniform and imperceptible, that the tendereſt plant delights to feel the change, and acquires new vigour by it. Every day brings forth another flower, every month its fruits, and every year a copious harveſt. The light tinges of the ſpring yield to the brighter hues of ſummer, and autumn boaſts in darker ſtate of

the deep crimſon and the orange. Unexpoſed to the bleak influence of the north, the pendant grape ſoon comes to full maturity: the almond and the peach already tempt the taſte; the citron and the orange promiſe an ample recompenſe for the huſbandman's toil. The luxuriance of the valleys muſt make that man's heart rejoice, who regards and admires the rich productions of the earth. The ſterility of ſome mountains gives him an idea of the mourning of nature, which at the ſame time that it offers the moſt ſtriking contraſt between rural magnificence and rural degradation, impreſſes the mind with the ſtrongeſt ſenſe of the tranſient pleaſures of the world, and of the inſufficiency of preſent enjoyment. It equally awakes melancholy reflections on the future. Whoſe ſoul is not ſtricken with ſolemn admiration at the majeſtic mounds that encircle the ſpectator's eye, the barren wild of ſome of the contiguous mountains, the light cultivation he gazes on, the fertile valley, ſmiling plain, ſhady wood, and murmuring ſtream?"

There is ſomething too *flowery* and inflated, even for the ſubject, in the language of the author. The other parts of the volume contain an account of the natural productions and climate of Nice, and of the neighbouring country, with meteorological tables; and alſo a topographical deſcription of Turbia, Monaco, and ſome other places;—biographical notices of eminent natives;—an hiſtorical eſſay on the foundation of Marſeilles;—and cloſes with the hiſtory of Nice from its foundation, 340 years before the Chriſtian æra to its final ſubjugation by the French.

This book will be highly acceptable to thoſe who take pleaſure in topographical reſearches, and particularly ſo to invalids who entertain thoughts of ſeeking in a milder climate the reſtoration of health. The ſtyle is in general correct, though occaſionally inflated. We have obſerved a few inaccuracies, evidently the effect of haſte, but only one worthy of notice. The Doctor adviſes an invalid, on his road to Nice, to go from Avignon to Nice by water, inſtead of going by land.—"This, perhaps, might ſubject him to ſome difficulty, but the voyage would moſt likely contribute to his recovery, which would not always be the caſe, if he ſhould travel by land."—The author here appears to ſay what he certainly does not mean to ſay; namely, that the patient would not receive on land the benefit of a ſea voyage. The fact is, that the ſentence is awkwardly and incorrectly conſtructed. It ſhould run thus—The voyage would moſt likely contribute to his recovery, which a journey by land would not always do—or, an effect which a journey by land would not always produce.

A view of Nice, and of the adjacent hills, in aqua tinta, is prefixed to the volume.

Prælectiones partim Græcè, partim Latinè Scriptæ. Auctore R. Trevelyan. A.B. Coll. Div. Johan Cant. 8vo. Mawman. 1806.

THOUGH we are no great patrons of works either written in a dead language, or published by subscription, the circumstances under which the present volume was composed, may, perhaps, exempt it from the censure generally incurred by such publications. The author, whose literary attainments both at Eton and Cambridge are not unknown, was solicited by his friends to furnish them with some more durable record of his classical compositions, than the transitory recollection afforded by the perusal of a manuscript copy. Being unwilling either to disoblige them, or, which was more material (for to use his own words at the end of the subscription list, "laboris pretium, illi qui in rem typographicam se accingunt, *minime reformidant*"), to disoblige himself by an unprofitable undertaking, he edited his book upon the above-mentioned plan.

The intentions of the author with respect to his work are neatly laid down in the preface: being engaged in the drier pursuit of the law (in which study, we trust, his usual industry will not desert him), he takes an appropriate farewell of the charms of literature in prose, and concludes with "valere jubeamus id omne, quod in hâc politiore literarum suavitate versatur, gravioribus studiis graviorem laborem impendentes, impensuri."

The first object that meets the eye *in limine*, is a Latin speech (on the deperdita of Greek and Roman literature), elegantly and properly dedicated to the author's quondam tutor, the Rev. Dr. Goodall; this was honoured with the first prize, at Cambridge, last commencement. With respect to the Latinity, it is, perhaps, among the purest and neatest that ever flowed from a modern pen; to the language, and the periods of Cicero, is often added the antithetic brevity of Tacitus. Though the materials are not very copious, yet they are well selected, and ingeniously applied. We refer the reader to the mention of Eupolis and Sappho, p. 20 and 21. The prophetic strains of Sappho, with respect to the fate which her own works were to experience, are well expressed by—"Tanquam effudisset cycneam quandam vocem, præsagamque fati carminis dulcedinem." Had not the limited purpose of our Review prevented us, we would have dwelt longer upon this composition; but we cannot help selecting the following sentence towards the end.

"Quoties cunque contemplemur, Academici inter Athenarum vel Romæ ruinas, illam pristino exutam luxu atriorum majestatem, prostratam et dirutam ante oculos fanorum religionem—quoties cunque contemplemur illam collapsam Imperii molem in humanarum rerum mutabiles miserosq casus lachrymas profundimus, pioque luctu solvimur! Hodiè autem nobis contigit illa Augustiora mentis artificia, illa magis immortalitati addicta monumenta, mortalitatis verò sortem experta, fideliori desiderio ornare!"

The next composition is a Greek ode, which was written for Mr. Buchanan's Prize, but which, on account of its too late de-

livery, was returned uninſpected, owing to the adjudicator, contrary to the duty of his office, not being at home to receive it: notwithſtanding his culpability, it was returned uninſpected, for fear, perhaps, of deranging the fine ſpun nerves of his conſcience—"conſcientiæ mirè accommodata ſeveritas," is truth.

The beginning is very fine and ſpirited.

"Φως γενεσθω" θειον επος δι' ορφνην
εσσυται—βιθος δε τρομησ' αβωθος—
πνυασιν τ' αμφιρρυτον οιδμα νυκλος
δια γαλανα.

The following ſtanzas allude to the ſubject being propoſed by Mr. Buchanan. "Collegium Bengalenſe" was the ſubject for the Latin Ode—to which alluſion is made by

τοιωδε μεμαλεν αλλαις
κυδεος ωδαις.

Evidently borrowed from Tweddel's Greek Ode,

τοιωδε μεμαλεν αλλαις
τανυαρος αοιδοις.

We very much doubt if ιροφανλης will bear the ſignification intended. The deſcription of the velocity of light and its effect is well delineated in page 35. And the deſcription of night (p. 37), the addreſs to Newton, and the introduction of the Newtonian philoſophy, are very happy; and the poetry rather of the Platonic caſt. The deſcription of the Georgium Sidus is rather awkward; but this is recompenſed by the tranſlation of the much admired chapters in Job. The concluſion of the Ode is elegant.

With reſpect to the author's Greek Iambics, we have no heſitation in pronouncing them the beſt executed productions in the whole of this little volume. The death of the unfortunate and amiable John Tweddel every claſſic reader will lament: he was known to many of us; and we are conſoled, perhaps, at his death being thus pathetically lamented. The ode to the Æolian harp is a very pretty performance, though we do not approve of ſuch a third line as this, which reſembles a deformed perſon upon crutches:

"Dum veris halant, et caducos."

The third line ought always to have the more ſkilful *inceſſus* of either,

Sylvæ laborantes geluque;

or,

Dumeta Sylvani, caretque.

The Alcaic Ode (p. 56) is miſerably deficient in this reſpect. We wiſh the author had taken more pains with the third lines.—The tranſlation of the 137th Pſalm is well done, though the verſification is too dactylic.—The "των αλε των γλαυκαν," from Moſchus (p. 58), is an elegant and faithful tranſlation. The author has, we think, wrongly adopted, in line 5, the reading of μασα for

μη γα, which, from the context, is evidently the proper reading; for if it were ετι μοισα ενλι Φιλα, why should Moschus have "*gone on singing?*" It would be a contradiction. Though Catullus may use the iambics in the first foot of an hendecasyllable line, it is wrong. Martial is the model.

The tripos (page 30) is, perhaps, as good a piece of Latin verse as any in the book. The rhyme is flowing. The picture of Rome in Ruins (p. 61), beginning with "En uti funereæ," is very happy, and well described, though the lines "O mihi jam liceat," to the bottom of this page, are rather *sing song*.

The Greek Ode (page 69) was an unsuccessful composition; we hope it was misraid at the Vice-chancellor's Lodge. The Greek is very pure and classical, and the incidents of Switzerland are happily interwoven into the texture of the Ode.

With respect to the three concluding compositions, it is needless to observe, that they were written when the author was very young. The two last were publicly read over at Eton, as being (to use the school phrase) "Sent up for good." The author experienced this honour "Nine times," as he says in his preface, "ex novem illis coronis."

Having already bestowed too much time to the examination of individual passages, we will now conclude with our collective opinion of the work, συνολως βλεπονλες. Though there are many lines "juveniliter dicta, ideoque pro indole accepta," yet the work displays an ingenuity in the arrangement of materials, and a command of classic expression, which rarely falls to the lot of so young an author. He appears to have turned over with assiduity and attention the best models of Greek literature; and Cambridge cannot do better,

——— Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

Although the author is diligently engaged in the study of the law, yet, we trust, he will not entirely forsake ancient literature. We express our wishes thus, for we have understood that he has devoted his exclusive attention to the more technical and laborious part of the profession. An intimate acquaintance with the best writers of *antiquity* is the only way to form a prompt and appropriate method of speaking; and in what profession is this more requisite than the law? Those who have risen to eminence, have all been attentive to the acquirements of learning. And the names of Law, Eldon, Mansfield, Chatham, and others, are recorded in the archives of their Colleges, as eminent for their acquirements in ancient literature. Though this advice may be thrown away on Gray's Inn, the Temple, or Lincoln's Inn, we can only say to them each,

"nec desinat unquam
Tecum Graia loqui, tecum Romana vetustas."

From what we have perused of the author's works, we wait with anxious expectation for his poem (written last long vacation) on the Death of Lord Nelson, and for which he received the Gold Medal offered by Dr. Turton, for the best production on that subject.

A Compendious Report of the Trial of Henry Viscount Melville, upon the Impeachment of the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, for High Crimes and Misdemeanours. 8vo. Pp. 252. 3s 6d. Asperne. 1806.

WE have been induced, by various considerations, to postpone our review of the Report before us till the present period. In the first place, we did not deem it safe to publish our sentiments respecting the charges preferred against Lord Melville, and the conduct of his accusers, during the existence of that House in which they originated, and by which they were adopted. In the second place, we had hopes that a fair and full account of a trial, in every point of view so interesting, would be published at a moderate price, so as to render it attainable by the great majority of his Majesty's subjects. The first difficulty, thanks to our Gracious Sovereign, has been removed; but the second remains in full force, and is not likely ever to be removed, so that we must content ourselves with the *substance* of a trial, instead of having a trial itself. Here, however, it appears necessary to make some observations upon what appears to us to be a most extraordinary case. Our readers will remember, that while the trial was pending in Westminster Hall, the court issued a prohibition (which it was certainly competent to issue) to publish any part of the proceedings before the whole of them were closed. Certainly, the fair inference from this *limited* prohibition (putting the *law* and the *right* out of the question), was, that, after the proceedings were closed, any body would be at liberty to publish the trial. The contrary, however, has proved to be the case; as a trial having been published, its sale was stopped by an injunction from the Court of Chancery. This question appears to us to involve some most serious and important considerations, not only relating to the freedom of the press, but respecting the right of public trial. That any court of justice has a right to prohibit the publication of a trial which contains any thing improper to be published, we are not disposed to deny. But that any court has a right to say that A shall publish a trial, and that B and C shall not, is what we are fully prepared to question, and what it would be highly dangerous to admit. That an Englishman has a right to a *public* trial is an indisputable fact; and it would be an insult to our

readers to enter upon any juſtification of the principle whence ſuch right emanates. Every thing, therefore, which tends to prevent the publicity of judicial proceedings ought to be watched with a vigilant and a jealous eye. Now, of all public trials, the trials before the High Court of Parliament are leſs open to public inſpection than any other. No one can enter the court without a ticket; and ſo many of the nobility and officers of ſtate claim tickets as a right, that but few are left for general diſtribution; and theſe few it is extremely difficult to obtain. This is an evil not to be remedied; it ariſes out of the very nature and conſtitution of the Court. But the effects of the evil may be completely remedied by the publication of the trial as ſoon as the proceedings are cloſed. By *publication* is manifeſtly meant, the publication in ſuch a form as ſhall render the trial attainable by the majority of the public. The trial is thus made a public trial; every individual of the public may read it, may comment upon it, may compare the judgment with the evidence, and may form his own opinion upon the whole. Thus is conſtituted that important check which the law had in contemplation when it declared that all courts of juſtice ſhould be open to the public. If, however, a court of juſtice has a right to grant a monopoly of the trial to any individual, the end of the law may be defeated, and the publicity of the trial prevented. For ſuch individual may publiſh it at ſuch a price as amounts to a prohibition to read it, to all but a very ſmall portion, indeed, of his Majeſty's ſubjects; and, therefore, quoad the public at large, it would be tantamount to no publication at all. And where this is done by the higheſt court of judicature in the country, from which the public in general are, as we have ſhewn, neceſſarily excluded, and the proceedings of which are forbidden to be publiſhed during the trial, the trial cannot be conſidered as that kind of public trial, which the conſtitution requires, and which the impartial adminiſtration of juſtice demands. It is from theſe conſiderations that we are induced to queſtion the legal right of that Court to prohibit all perſons but one from publiſhing the trial of Lord Melville. The conſequence of ſuch prohibition has been the publication of the trial at a price which confines the peruſal of it to very few perſons indeed. It has been publiſhed in *folio*, at *one guinea and a half!* That is a price which *we* cannot afford to pay for it, and therefore it is that our notice of it muſt be confined to the *ſubſtance*, as conveyed in the preſent *Report*.

We have read this Report with all the attention which the importance of the ſubject demands; and we ſolemnly proteſt that of all the judicial proceedings which we have witneſſed, in the courſe of a pretty long life, we have not ſeen one, in which the charges are not only ſo far from being made out by the evidence, but in which the facts charged are ſo completely falſified by the evi-

dence. In ſhort, all the obſervations formerly made on the proſecution of Lord Melville, in this work, are proved, by the trial itſelf, to have been moſt juſt. It is, in our minds, a proſecution pregnant with circumſtances moſt diſgraceful to the parties concerned in it, and moſt diſreputable to the nation itſelf.

Mr. Whitbread's ſpeech occupies the firſt two and twenty pages of the Report. We ſhall leave the *dregs* at the bottom, the *froth* at the top, and confine ourſelves to a few caſual remarks on ſome parts of its ſlender *body*. Having diſclaimed every wiſh to hurt the *feelings* of Lord Melville (for which, no doubt, he gained as much credit as he deſerved), he expreſſed a laudable anxiety "to obtain a legal conviction of what *I know to be moral guilt*;" adding—"faults by miſtake, God forbid that you ſhould be harſh in cenſuring; but errors that are wilful, ſpare them not." Yet, afterwards, when noticing the ſums of public money lodged in Mr. Trotter's name, at Coutts's, which formed one of the principal charges againſt Lord M., and which Mr. Whitbread imputes as one of the moſt flagrant inſtances of *moral guilt*, he ſays, "Did Lord Melville make any enquiry what he was doing with this? No, *it never ſtruck him once that it was an improper thing in itſelf to be done*." Now, if Lord Melville really conceived that there was no impropriety in this, when, as Mr. W. aſſerts, there was not only impropriety but guilt, we ſhould be glad to aſk him, whether it does not come under the denomination of "*fault by miſtake?*" And, as he muſt anſwer in the affirmative, we would again aſk him, how he came to be *moſt harſh in cenſuring himſelf*, what he prayed God that the Court might not cenſure?

In alluding to the origin of the office of Treaſurer of the Navy this ſagacious Manager obſerves, "although it was never *legal* ſo to do, yet down to a certain period it was *irreproachable* to thoſe who exerciſed that office to make uſe of the public money which paſſed through their hands." Is he to be told that it is *legal* to do whatever the law does not forbid? but that, on his ſuppoſition that it was not legal ſo to employ money, it muſt have been contrary to law; and how any man can be irreproachable in committing an act which is contrary to law, we muſt leave to ſuch ſapient expounders of our ſtatute book as Mr. Whitbread to explain. The *fact* is, that the act alluded to was irreproachable only becauſe it was legal.

Of the deliberate wiſdom with which the charges were conceived, and of the impartial juſtice with which they were preferred, a competent notion may be formed from Mr. W.'s own declaration. "At the time they were exhibited, the committee were not in poſſeſſion of a great part of the evidence which I ſhall now have the honour to open to your Lordſhips. *We drew the charges as it were in the dark*, but framed them in ſuch a manner as that the evidence, whatever it might be, might apply to ſome of the articles, or rather ſome parts of the charge, which we have

adduced againſt the noble Lord." This is a very pretty confeſſion; and, truly, a very *ingenious* mode of framing criminal charges, which were to affect the character and the liberty of a Britiſh ſubject. The whole rule of proceeding in criminal caſes is reverſed. The accuſation is firſt preferred; and the evidence to ſupport it is ſought for afterwards. What was wanting in *regularity*, however, was ſupplied in *conſiſtency*, for the ſame line of conduct was perſevered in throughout. His Lordſhip was *condemned* before he was *heard*; and *puniſhed* before he was *tried*. But of this more hereafter.

Adverting to the Act of 1785 for better regulating the office of Treaſurer of the Navy, Mr. Manager Whitbread ſays,

"My Lords, to my utter aſtoniſhment, I heard the noble defendant ſay, and my ears ſtill tingle with the ſound, that he was yet to learn in what particular he had violated the ſpirit or the letter of that Act of Parliament. Good God! my Lords, is not that Act plain? If that Act of Parliament is not plain; if he who runs cannot read that Act, you may as well burn and conſume all your ſtatute books; there is not one that will not admit of a double interpretation or a quibble. Magna Charta itſelf may be miſconſtrued; the Habeas Corpus Act, the Act of Succeſſion to the Crown of this Country, the Bill of Rights, might admit of a double interpretation; nay, my Lords, I had almoſt ſaid, that law, which was delivered in all the magnificence of Heaven, written on Tables of Stone, 'Thou ſhalt not ſteal,' might always be explained away by counſel. I ſay this Act is plain."

Now, after all this wonderful burſt of eloquence, conſidering the quarter where it iſſued, what does it amount to? Why to this; that Mr. Whibread's interpretation of the Act is the only interpretation which can, by any man of common ſenſe, be given to it! Our readers will recollect that we gave our deliberate opinion on this point, at a time when we ſtood almoſt alone; and, after a very attentive conſideration of the Act, we declared our full conviction that Lord Melville had not violated either the letter or the ſpirit of it; and it is not to be ſuppoſed that the ridiculous exclamations of this *malt and molaſſes* orator will induce us to change our ſentiments on the ſubject. Indeed, if he have any ſenſe of ſhame about him, he muſt, after this diſplay of *confidence*, bluſh not a little at reading the opinion of the *Judges* of the land, of *eleven* of them at leaſt, which gives the moſt flat contradiction to his poſitive aſſertion. The *brewer* may be told to ſtick to his *caſk*, with as much propriety as the *cobbler* is admoniſhed to ſtick to his *laſt*.

The laſt diviſion of the charge Mr. Whitbread ſtated to be, that his Lordſhip "did directly participate in the profits made by Mr. Trotter." Now, there is no one part of the charge more completely *diſ*proved by the evidence than this. After he had finiſhed his opening, which was remarkable for nothing but boldneſs of

aſſertion, he *offered himſelf* as a *witneſs!!!* This, we believe, is an unique proceeding in the hiſtory of judicial proceſſes. There was no neceſſity, too, to juſtify this groſs violation of decency; the fact, which he offered himſelf to prove, might have been proved by a hundred other perſons. But this is a queſtion of *feeling*, which cannot be rendered *intelligible* to a man of Mr. Whitbread's "caſt and mould." On his croſs-examination, he was aſked whether he took any notes of Lord Melville's ſpeech in the Houſe of Commons to which his evidence referred, to which he anſwered in the *negative*. He was then aſked whether he could repeat any paſſages that were *favourable* to Lord Melville as well as thoſe which were hoſtile, to which he anſwered in the *negative* alſo!!!!! Being preſſed, however, he at laſt admitted, that Lord Melville did "negative the appropriation" of the ſums which he was charged with having taken "to his own private uſe." Now Mr. Whitbread is ſo ignorant of the law, as not to know that if a *confeſſion* is given in evidence againſt a perſon accuſed, the court muſt receive the *whole of it;* that part which is favourable to the priſoner as well as that which is hoſtile to him. We ſay Mr. Whitbread was ignorant of this, becauſe we are unwilling to ſuppoſe that he knew it, and yet laboured to preſs what he conceived to be the criminatory part of the confeſſion againſt Lord Melville, and laid aſide every exculpatory part of it.

Mr. Trotter was next examined; the witneſs to obtain whoſe evidence againſt Lord Melville, Act after Act was paſſed; and who, by theſe Acts of Indemnity, was ſo cleared from all ſuſpicion of falſehood or equivocation, that Mr. Whitbread himſelf declared that every ſyllable he uttered was entitled to implicit belief; although his brother Manager, Sir Samuel Romilly, when he found that Mr. Trotter's evidence exculpated his Lordſhip from every charge, from every ſuſpicion of guilt, thought proper to argue as if he were entitled to no credit at all. So alternately hot and cold did theſe *honourable* Managers blow as it ſuited their purpoſe. This evidence will not admit of abridgment; but it ought to be read by every man in the kingdom, who has heard or read the charges. It falſifies completely every aſſertion which thoſe charges contain; it proves, beyond the poſſibility of doubt, that Lord Melville was the laſt man in the world to ſeek for profit by the means of corruption; that he was careleſs beyond meaſure about his own private concerns; that he neglected even the moſt honourable means of acquiring wealth; that he ſerved a high office for nine years, without receiving a ſixpence of the ſalary, although that ſalary amounted to 34,000*l*; and this, too, at a time when he was charged with appropriating to his own uſe much ſmaller ſums; a circumſtance of itſelf ſufficient to ſtamp the charge of corruption with falſehood, in the mind of every honeſt and unprejudiced man; and, laſtly, that the only time when Mr.

Trotter ſuggeſted to his Lordſhip the expediency of employing a ſum of money, belonging to the public but not wanted, for his own uſe, his Lordſhip rejected the propoſition with indignation and ſcorn. And, yet, in the teeth of all theſe circumſtances could the Solicitor General of the Crown have the aſſurance to call upon the Court to pronounce a verdict of guilty; nay, ſtill more, this ſame lawyer has ſince had the indecency, in the teeth of the verdict of acquittal, to treat his Lordſhip, in the Houſe of Commons, as a guilty man. Is there truth, is there honour, is there juſtice in ſuch conduct? Are the public to be duped into a prepoſterous belief that this proſecution originated in other than political motives, than party ſpirit? No man whoſe intellects place him one degree above the ſcale of an idiot can have a doubt on the ſubject. But Mr. Plumer's notions of the proſecution, of the ſpirit which marked its origin and its progreſs, and the ſcandalous tranſactions which accompanied it, are ſo perfectly in uniſon with our own, that, inſtead of purſuing our comments, we ſhall extract his, as contained in different paſſages of his moſt ſpirited and moſt eloquent addreſs. Before we proceed with theſe extracts, however, there is one point to which we wiſh particularly to direct the attention of our readers.

In our firſt comments on the proceedings againſt Lord Melville in the Houſe of Commons, when we contended that his Lordſhip had, in no inſtance, violated the act of 1805, we maintained the impracticability of carrying on the buſineſs of the Navy Office, without having ſome other place than the Bank at which money might be kept for the purpoſe of paying the various ſmall demands that were conſtantly made on the office. Now, in order to ſhew the accuracy of our own opinion on this ſubject, we ſhall extract that part of Mr. Trotter's evidence which relates to it.

"Q. Whether the ſmall payments that are daily made in this great department, the navy department, can be made any otherwiſe, than by caſh in the hands of the ſub-accountants?

"A. I do not apprehend it to be poſſible; and I am told the preſent Treaſurer attempted it, and could not carry it into execution.

"Q. Is the amount of thoſe payments, and the number of them that are daily made, ſuch as could not with any poſſible practical convenience be made by drafts upon the Bank?

"A. It certainly could not be done by any means, in my opinion.

"Q. How low in point of value do ſome of theſe payments go?

"A. Certainly as low as one ſhilling, ſome of them.

"Q. Are they very numerous under 10*l* or 2*l*, or even 1*l* in value?

"A. I believe there are many thouſands made monthly lower than 10*l*, and even lower than 2*l*."

After an eloquent exordium, Mr. Plumer proceeded thus:—

"My Lords, before the noble defendant had ever been heard in his de-

fence, he was condemned, and ſubjected to the moſt ſevere and afflicting puniſhment which an honourable mind can ſuſtain. He has now the misfortune to have for his accuſers, the knights, citizens, and burgeſſes in parliament aſſembled, in the name of themſelves, and of all the Commons of the united kingdom,—a great and mighty aſſembly, and to whom every poſſible reſpect and veneration is due—armed with all the extenſive powers and privileges juſtly belonging to that great aſſembly, upheld and inforced as they could not fail to be, in the hands of the repreſentatives to whom this great truſt was committed."

Condemned and *puniſhed* before he had been heard in *his defence!* And this, "in the very ſanctuary of Liberty" too, as Sir S. Romilly called it! And this, too, by men who talked of *Honour* and of *Juſtice!*—Will after-times believe the fact?

"My Lords, had the preſent courſe of inquiry originally occurred to that honourable aſſembly, I am quite ſure that what did take place would not have been ſuffered to take place pending that inquiry, becauſe I am quite ſure that, in this country, the proud and diſtinguiſhing feature of whoſe character and conſtitution is the pure and impartial adminiſtration of juſtice, it never could have been found, that that great aſſembly collectively, or any one individual in it, ſhould have wiſhed, pending the inquiry, to violate the firſt principles of natural juſtice, which forbid any one to be condemned or puniſhed until he had been fully heard. Unfortunately, my Lords, a different courſe of proceeding originally propoſed, induced thoſe ſteps to be taken by which criminatory reſolutions againſt the noble defendant were carried up to the foot of the throne, by which he was ſeparated from his Majeſty's councils, and held out as liable only to a civil proſecution. Your Lordſhips all know, that a criminal proceeding was afterwards ſubſtituted in the place of a civil one. Now, my Lords, I only ſay, that in the ſtate in which this buſineſs now comes forward, I am ſure, if it were orderly and proper, I might appeal to all the accuſers, that if in the reſult of this trial it ſhall appear, what could not and did not appear in the prior ſtage of the buſineſs; if it ſhall ultimately appear, after due inquiry—after every poſſible opportunity given to ſift this matter to the bottom—after every obſtacle has been removed which prevented the principal witneſs againſt the defendant from being publicly examined—after months have been allowed to examine all written documents—after acts of parliament have been made to render competent the witneſs I allude to, and to open his mouth, and in the face of the public to ſay whether theſe acts were his acts, or the authorized acts of the defendant; I ſay, if after all this, it ſhall ultimately appear, to the feelings and ſatisfaction of every body, that the truth is that theſe acts were not what they were once believed to be, the authorized acts of the defendant, I am perſuaded it cannot be the wiſh of any individual that the noble defendant ſhould not have the benefit of that teſtimony; and that, if in the reſult it be ſhewn, that the impeachment in its main character and feature, in the principal ground and foundation upon which it ſtood, has been cut down and negatived to the full conviction and ſatisfaction of every one, I am perſuaded the Commons of Great Britain will not find that they are in any reſpect implicated, or their honour or character in the ſmalleſt degree affected by the reſult proving favourable to the defendant.

" My Lords, I am perſuaded that I have ſtill leſs to apprehend from what I ought perhaps to apologize to your Lordſhips for adverting to, I mean that moſt extraordinary cauſe of unauthorized proceedings out of parliament, that outrage againſt the feelings of humanity and juſtice, pending a criminal inquiry, which took place; not by anonymous libels; not in private; not in indirect terms, to weigh down this defendant, about to be brought upon his trial; but, my Lords, in aſſemblies convoked by written requiſitions*, couched in a ſingular manner, in exactly ſimilar language, and addreſſed in every part of the kingdom, to call forth aſſociated libellers; to utter the moſt falſe, ſcandalous, and malicious libels againſt a defendant about to be brought upon his trial, behind his back, in aſſemblies where it was impoſſible he could be heard; and not only, my Lords, uttered, repeated, publiſhed, but, my Lords, to the ſhame of all decency, carried up to the foot of the throne, and regiſtered among the records of his accuſers."

The fact mentioned in the laſt note is one of a moſt alarming nature indeed: it is here ſtated that no leſs than *thirteen* peers, who had previouſly and publicly declared their conviction of the defendant's guilt, did not think themſelves diſqualified, on that account, for ſitting, as judges, on his trial. We ſhall not preſume to ſay, that they had no *right* to ſit, or that it was not *lawful* for

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" * Mr. Plumer here alluded to the requiſitions addreſſed to the ſheriffs of different counties, to convoke meetings to take into conſideration the matters contained in the Tenth Report of the Commiſſioners of Naval Inquiry; and which requiſitions treated the Tenth Report as containing concluſive evidence of Lord Melville's guilt. Theſe meetings took place before Lord Melville had even been heard in the Houſe of Commons, and before Mr. Trotter had thought proper to anſwer.—Moſt of the requiſitions and proceedings thereon may be ſeen by referring to the Morning Chronicle of the following dates 1805—April 19th, 20th, 21ſt, 24th, 25th, and 26th; May 1ſt, 3d, 4th, 6th, 7th, 13th, 14th, 15th, 18th, 20th, 21ſt, 22d, and 30th. And to the following country papers: Norfolk Chronicle, May 18th,—Norwich Mercury, May 4th,—Bedfordſhire Chronicle, May 22d,—Hampſhire Chronicle, May 18th,—Saliſbury and Wincheſter Journal, June 24th,—Kentiſh Chronicle, May 31ſt,—Reading Mercury, May 20th,—County Chronicle, May 7th. A ſpecimen of the ſtyle of theſe requiſitions may be ſeen in the appendix.

" It was reported during the trial of Lord Melville, that thoſe peers who had ſigned the requiſitions could not be allowed to ſit in judgment upon the trial; upon the principle which prevents perſons ſitting as jurymen, who have previouſly given an opinion upon the merits of the caſe. But it does not appear, that the objection which may be made to a juryman will operate in the caſe of a peer of parliament; for thirteen of the peers, who ſigned requiſitions of this nature, did vote upon Lord Melville's trial, viz. the Dukes of Norfolk and Somerſet; the Marquis of Wincheſter; Earls Derby, Suffolk, Cowper, Carnarvon, King, Darnley, and Carliſle; Lords Grantley, Dundas, and St. John."

them ſo to ſit. But we will ſay, that it is high time that a law ſhould paſs to diſqualify any peers who ſhall, in future, ſo far forget what is due to juſtice and to themſelves, as to declare any public opinion of the guilt or innocence of a man whom they are to judge, before he is brought to trial, from ſitting as judges on the trial. And this alſo we will ſay, that, if we had the honour of a ſeat in that illuſtrious aſſembly, we would not, for any earthly inducement, ſit as the judge of a man whom we had previouſly condemned. The grand principles of criminal juriſprudence ſhould be general in their application and uniform in their operation. There ſhould not be one ſet of principles for one court, and another for another court. Juſtice, like Truth, is immutable. And, if it be unjuſt in an inferior court to ſuffer men, avowedly prejudiced againſt a priſoner, to ſit as jurymen on his trial; a fortiori, is it unjuſt in a ſuperior court, in which *honour* is ſuch a paramount tie as to be admitted as a ſubſtitute for an *oath*, for men ſo circumſtanced to ſit as *judges*.

As to the public reſolutions which were entered into in different parts of the kingdom, while a criminal inquiry was pending againſt Lord Melville, the language will not ſupply expreſſions of adequate force to mark the infamy of ſuch proceedings. The evident object of them was to pervert the courſe of juſtice, and to give a ſanction to proceedings that have fixed an indelible ſtigma on the country.

Adverting to the imputed corruption, Mr. Plumer ſaid—

"Now, my Lords, upon the ſubject of corruption, imputed to the noble defendant, I beg your Lordſhips in the outſet to underſtand me explicitly on his part to declare, that he entreats of your Lordſhips the moſt vigilant, the moſt ſcrupulous, and the moſt exact inquiry into the whole of his conduct; whatever irregularities, whatever imprudence, whatever negligence, whatever blame may be diſcovered in other reſpects upon this ſubject of corruption, my Lords, he entreats that he may experience no favour or indulgence whatever. If it ſhall be diſcovered that in any inſtance the mind of the noble defendant has been corrupt, that he has violated or loſt ſight of his duty in purſuit of money, he entreats that he may receive from your Lordſhips that ſentence and condemnation which, being pronounced to him, will be worſe than death itſelf."

Mr. Plumer then entered into a legal argument in order to ſhew what was charged as an offence at common law, was no offence at all; and afterwards referred to the 10,000*l*, about which ſuch a clamour was raiſed, and ſo many falſehoods were circulated, through the country.

"But, my Lords," ſaid he, "the declaration in queſtion that is made a criminal matter in the firſt article, reſpects a balance of 10,000*l*, which was a balance of an ex-treaſurer's account, ariſing prior to that act of parliament. It appears, my Lords, in evidence, now, that it was the balance which at that period of time was not wanted for the public ſervice. Nay,

my Lords, it further appears, that that 10,000*l* balance, never was one farthing of it called for or wanted down to the time, when the whole of it was paid in: not only, therefore, was it no money that was wanted, but it was no money that could have been made uſe of by the public, becauſe it is in proof before your Lordſhips, by the officer of the exchequer who was examined on this point, that reſpecting that, the public accountant was to hold that money together with whatever other balance he had as an ex-treaſurer, liable to be called upon from time to time, to pay demands of aſſigned bills of wages and of various other contingent demands; the period when they ſhould be made being altogether contingent, and he being bound to the full extent of it, to keep this balance in his hand, for the purpoſe of ſatisfying them: that by the conſtant uſage of the office, that balance was never paid over into the hands of the public, until the accounts were paſſed. The ex-treaſurer was in reſpect of that 10,000*l* under no obligation legal, moral, conventual, or otherwiſe, as to the place of depoſit. He might have put it in any drawer in his houſe; he might have left it with any friend; he might have depoſited it in any private bank; he might have left it wherever he thought fit, with even no conventual obligation upon it, further than that which aroſe from his warrant, impliedly prohibiting him, by the nature of his agreement with government, from deriving any poſſible profit from it.

"The learned counſel denied that this declaration could be conſidered a crime, and complained of the miſrepreſentations which had been made on the ſubject of this ſum of 10,000*l*. Many perſons even yet ſuppoſed that the money had been loſt to the public, and had never been accounted for by my Lord Melville; but it was to be recollected that this was not the caſe. This 10,000*l* had been paid by Lord Melville, and actually applied to navy ſervices. The public had been no loſers. It formed part of a larger ſum impreſted to the defendant as treaſurer of the navy; and he had, between the time of its iſſue and its actual application to navy ſervices, applied it to ſome other uſe of a public nature, which had not been diſcloſed. But it was applied to navy ſervices as ſoon as it was wanted for that purpoſe. To refuſe to diſcloſe thoſe intermediate purpoſes could be no crime. When a man is accuſed of an offence before a magiſtrate, it is no crime for him to refuſe to anſwer. He has a good right to tell what he pleaſes, and be ſilent as to the reſt. Lord Melville had adopted that courſe when he was accuſed by the Houſe of Commons.

"Mr. Plumer contended that no application to purpoſes of a criminal nature, or to the defendant's emolument, was proved; but, on the contrary, was expreſsly negatived by the admiſſion proved by Mr. Whitbread; and therefore there was no evidence to ſupport the *firſt* or *tenth* articles."

We truſt that no perſon will now either believe, or *affect* to believe, that the 10,000*l* in queſtion (or one farthing of it) were loſt to the public. All Mr. Whitbread's ſpeeches, however, tended to convey that impreſſion; and, though frequently called upon for the purpoſe, he never ſtrove to remove it, falſe as he knew it to be.

"He then remarked upon the ſtatement of the Solicitor General, that the tenth article was exhibited out of fairneſs and candour to the de-

ſendant, to apprize him particularly of the evidence which could be given againſt him. He thanked the honourable and learned manager for this indulgence; but expreſſed his ſurpriſe that this reaſon alledged by the honourable and learned manager ſhould differ ſo completely from that alledged by the committee of managers, who, in their report to the Houſe of Commons on the ſubject of the facts they had diſcovered in Mr. Douglas's papers, ſtated their apprehenſions that thoſe facts could not be given in evidence under the other articles; and therefore ſubmitted a new one to the Houſe. And it ſo happened, that inſtead of calling the defendant's attention to the ſums which were to be proved, it ſtated no particulars at all; for it ſtated, that he did, on divers days, &c. between the 19th Auguſt, 1782, and 5th January, 1784, and between the 19th Auguſt, 1782, and the 1ſt January, 1786, take divers ſums, &c. and yet without ſtating on what days or what ſums this was to be called a proceeding of candour to enable the defendant the better to anſwer the particular charges to be made againſt him."

This is a pretty ſpecimen of *Whig candour*; candour truly becoming the Member for the reſpectable Borough of *Horſham*, and brought in, in a reſpectable way, by the reſpectable Duke, who kindly takes charge of the freedom and independence of its Burgeſſes!—Well might Mr. Plumer, at the cloſe of the ſpeech, make the following declaration.

"Now, my Lords, I egregiouſly deceive myſelf, if, after a moſt attentive and accurate compariſon of the charge with the evidence, I ſhould not be able, even with the feeble powers I poſſeſs, to give your Lordſhips ſatisfaction, not only that the charge as framed is not ſupported by the evidence; not only that there is not any balance of teſtimony upon the ſubject, but that the evidence adduced by the proſecutor has totally failed him; that the charges are directly, poſitively, clearly, and ſatisfactorily diſproved in toto, by the very evidence adduced in ſupport of them."

We ſhall conclude our account of this important trial, the iſſue of which, while it has fulfilled all our hopes and expectations, has completely juſtified all our obſervations on the ſubject, with the queſtions put to the Judges, and the anſwers of the Bench.

"*Queſtions put to the Judges.*

"1. Whether monies iſſued from the Exchequer to the Governor and Company of the Bank of England, on account of the Treaſurer of his Majeſty's Navy, purſuant to the Act of the 25th Geo. 3, c. 31, may be lawfully drawn from the ſaid Bank, by the perſon duly authorized by the Treaſurer to draw upon the Bank, according to the ſaid Act, the draft of ſuch perſon being made for the purpoſe of diſcharging bills actually aſſigned upon the Treaſurer before the date of ſuch drafts, but not actually preſented for payment before ſuch drawing; and whether ſuch monies, ſo drawn for ſuch purpoſe, may be lawfully lodged and depoſited in the hands of a banker, until the payment of ſuch aſſigned bills, and for the purpoſe of making payment thereof, when the payment thereof ſhall be demanded.

Or, whether ſuch act, in ſo drawing ſuch monies, and lodging and depoſiting the ſame as aforeſaid, is in the law a crime or offence.

" 2. Whether monies iſſued from the Exchequer to the Bank of England, on account of the Treaſurer of the Navy, purſuant to the Act of 25th Geo. 3, c. 31, may be lawfully drawn therefrom, by drafts drawn in the name and on the behalf of the ſaid Treaſurer, in the form preſcribed by the ſaid Act, for the purpoſe of ſuch monies being ultimately applied to Navy Services, but in the mean time, and until the ſame ſhould be required to be ſo applied, for the purpoſe of being depoſited in the hands of a private banker, or other private depoſitory of ſuch monies, in the name and under the immediate ſole controul and diſpoſition of ſome other perſon or perſons than the ſaid Treaſurer himſelf.

" 3. Whether it was lawful for the Treaſurer of the Navy, before the paſſing of the Act of 25th Geo. 3, c. 31, and more eſpecially when, by warrant from his Majeſty, his ſalary as ſuch Treaſurer as aforeſaid was augmented, in full ſatisfaction for all wages, fees, and other profits, and emoluments, to apply any ſum of money, impreſted to him for Navy Services, to any other uſe whatſoever, public or private, without expreſs authority for ſo doing; and whether ſuch application by ſuch Treaſurer would have been a miſdemeanor, puniſhable by information or indictment.

" *Anſwer to the firſt Queſtion.*

" That monies iſſued from the Exchequer to the Governor and Company of the Bank of England, on account of the Treaſurer of his Majeſty's Navy, purſuant to the Act of 25th Geo. 3, c. 31, may be lawfully drawn from the ſaid Bank, by the perſon duly authorized by the Treaſurer to draw upon the Bank, according to the ſaid Act, the drafts of ſuch perſon being made for the purpoſe of diſcharging bills actually aſſigned upon the Treaſurer, before the dates of ſuch drafts, but not actually preſented for payment before ſuch drawing; and that ſuch monies, ſo drawn for ſuch purpoſe, may be lawfully lodged and depoſited in the hands of a banker, other than the Governor and Company of the Bank, until payment of ſuch aſſigned bills, and for the purpoſe of making payment thereof, when the payment thereof ſhall be demanded; and that ſuch act, in ſo drawing ſuch monies, and lodging and depoſiting the ſame as aforeſaid, is not in the law a crime or offence.

" *Anſwer to the Second Queſtion.*

" If by the expreſſion 'for the purpoſe of being depoſited in the hands of a private banker or other private depoſitary,' is to be underſtood that ſuch was the object or reaſon of drawing the money out of the Bank of England, the Judges anſwer that monies may not be lawfully drawn out of the Bank of England by the Treaſurer of the Navy for ſuch purpoſe, although the money be intended to be, and may in fact be ultimately applied to Naval Services; but, if by that expreſſion it is to be underſtood, that ſuch intermediate depoſit in the hands of a private banker or depoſitary is made *bonâ fide* as the means, or ſuppoſed means, of more conveniently applying the money to Naval Services, in that caſe the Judges anſwer, that monies iſſued from the Exchequer to the Bank of England, on account of the Treaſurer of the Navy, purſuant to the Act of 25th Geo. 3, c. 31, may be lawfully drawn therefrom by drafts drawn in the name, and

on the behalf of the Treaſurer, in the form preſcribed by the ſaid Act, for the purpoſe of ſuch monies being ultimately applied to Naval Services, although in the mean time, and until the ſame ſhall be required to be ſo applied, the money may be depoſited in the hands of a private banker, or other private depoſitary of ſuch monies, in the name and under the immediate ſole controul and diſpoſition of ſome other perſon or perſons than the Treaſurer himſelf.

"*Anſwer to the Third Queſtion.*

"The Judges anſwer that it was not unlawful for the Treaſurer of the Navy, before the Act of 25th Geo. 3, c. 31, although after the warrant ſtated in the queſtion, to apply any ſum of money impreſted to him for Navy Services, to other uſes, public or private, without expreſs authority for ſo doing, ſo as to conſtitute a miſdemeanor puniſhable by information or indictment."

We believe, that, on all theſe queſtions, there was only *one* diſſentient voice on the whole Bench—which that was, it is as needleſs to indicate, as it would be to prove by *argument* the incompatibility of the two ſituations of Judge and Cabinet Miniſter. We cannot but lament, that the intermediate proceedings in the Houſe of Lords, between the cloſe of the evidence and the delivery of the verdict, have not been publiſhed. They would, we are perſuaded, diſcloſe much curious matter, and exhibit ſome ſtrong proofs of the *expediency* and *wiſdom* of converting a *Chief Juſtice* into a *Politician*. We ſhall remark, in concluſion, that as Lord Melville has ſuſtained a ſignal injury, a ſignal reparation is due to him;—and we earneſtly hope, that the diſappointment of the faction by which he was proſecuted will be completed, by ſeeing his Lordſhip reſtored to the confidence of his Sovereign, and his country again benefited by his ſervices.

The State of the Caſe: addreſſed to Lord Grenville and Lord Howick. 8vo. Pp. 70. 2s. Hatchard. 1807.

IF ever Lord Grenville attached any value to the good opinion of the rational and well-informed part of the public; if ever popularity was the object of his wiſhes; if, in ſhort, his views ever extended beyond the poſſeſſion of place and of power, not for the gratification of an honourable ambition, but for the ſordid purpoſe of promoting private intereſt; what muſt his mortification be at ſeeing his conduct, after the faireſt and fulleſt inveſtigation, held up to the public as a juſt object of cenſure, indignation, and ſcorn? It were much to be wiſhed that the very able tract now before us could be read by every one of his Majeſty's ſubjects. It is written, with ſpirit, 'tis true, but with the greateſt temperance and impartiality. The author does not *inveigh*, but he *reaſons*;

he does not *assert,* but he *proves;* he does not *disgust* by a profusion of *indiscriminate censure;* but he *convinces* by a train of powerful *argument,* in which the most legitimate deductions are drawn from a series of indisputable *facts.* His discussion does not embrace the policy and expediency of that measure which gave rise to the present state of things, but is limited to a view of the transaction, as presented to the public in the parliamentary expositions of Lords Grenville and Howick; a mode of investigation the fairest, in respect to the parties, that could possibly be adopted.

"To those statements," says the author, "the public attention has been strongly attracted, as a novel and I believe unprecedented proceeding in the annals of parliamentary history,—for such it will certainly appear, when we see two noble Lords who had the day before been Cabinet Ministers, and one of them *the Minister,* violating their oath of secrecy, and trampling on the principles of honour and confidence; and unnecessarily at least, (and I wish their conduct were not liable to a more severe censure) proclaiming the secrets of the King's closet;—in exculpation of their own dereliction of principle advancing the most indecent charge of—shall I presume to name it? I certainly dare not couple the infamous charge with the King's name—and on this charge, inviting their adherents in either House to support their factious cabals against their successors; and calling on the people at large to sit in judgment on the conduct of their Sovereign, arraigned before their tribunal on the *ex parte* evidence of the men, who had been officially charged with the protection of his honour, and the defence of his prerogative."

This is a true statement of the case; and considering it in this point of view, what must every loyal subject think of these refractory Ministers on the one hand, or on the movers and supporters of the motions in their favour, in both houses, on the other? The author examines, very minutely, the objections made by these Lords to what they called the *garbled* statements in the *Morning Post,* which appeared in the admirable letters of "A PROTESTANT;" and he clearly proves that the words omitted, when restored, made no alteration in the sense; nor could in the least affect the validity of that writer's argument. There were but *four* words omitted—"*for his Majesty's decision;*" which, had they not been *expressed,* must have been *implied;* for if any plan were to *be submitted to* his Majesty, it must be understood to be for his Majesty's decision, because it must, ex necessitate rei, be so. No argument, therefore, whatever, either was or could be built upon such an omission; and the assertion of the parties accused, that the omission was owing to some unfair views in the writer, is as destitute of foundation as are their assertions in respect of many other parts of this most extraordinary business. We now request the serious attention of our readers to the following plain statement of facts, and to the fair inferences resulting from those facts.

"The transactions as represented by them, (Lords G. and H.) consist of

two branches; the diſpatches ſent to the Duke of Bedford, and the bill introduced into Parliament, to carry the objects of thoſe diſpatches into effect: in both of which we ſhall find much ſtronger proofs, than ſuch tranſactions appeared capable of receiving, that his Majeſty has been conſiſtent and uniform in every part,—and that his Miniſters, if they have not acted with an intention to miſlead his Majeſty, have excited, by their conduct in this affair, ſuſpicion againſt their ſincerity and fair dealing, which I apprehend they will find it a hard taſk to remove. From their own admiſſion, it is plain that their object, at leaſt the object of Lord Grenville and Lord Howick was, for the reaſons they have amply detailed, not only to paſs an act ſimilar to the Iriſh act of 1793, but conſiderably to *extend the benefits*, granted by that act, to Roman Catholics.

"Lord Howick tells us that this intention was firſt brought before the King by a draft of a diſpatch intended to be ſent on the ſubject to the Lord Lieutenant of Ireland. This draft undoubtedly expreſſed the extent of the meaſures in contemplation; for Lord Howick ſays, his Majeſty returned it with an expreſſion of REPUGNANCE to the meaſure. Lord Grenville more minutely deſcribes the draft, as referring, in its commencement, to the act of the Iriſh Parliament; and then ſtates, that it was intended to propoſe to Parliament to *extend* and *enlarge* the *proviſions of that act in the manner he had already ſtated*, and he adds, to this draft ſome *repugnance* was expreſſed by his Majeſty.

"I would here aſk, if his Majeſty, on this occaſion, left the ſhadow of doubt, as to his opinion of the meaſure propoſed by his Miniſters, or if the Engliſh language furniſhes a ſtronger expreſſion of diſapprobation, than what the two Lords agree in admitting that his Majeſty expreſſed to the meaſure. Notwithſtanding this *repugnance*, they both proceed to ſtate, that Miniſters felt it their duty to make a repreſentation to his Majeſty, who received it with the utmoſt kindneſs and benignity, and *afterwards* ASSENTED to the diſpatch, which was in conſequence ſent to the Duke of Bedford, and is expreſſed, ſays the noble Lord, 'in the *terms which I have already ſtated.*'

"Now it is almoſt unneceſſary to advert to the expreſſion, *in the terms which I have already ſtated;* an expreſſion of ſo general and comprehenſive a nature, that it may be fitted to any object, or ſtrained to ſuit any purpoſe. But on this great and important point on which Lord Grenville and Lord Howick are directly at iſſue with the King; if the deciſion reſted entirely on the *internal evidence*, I ſhould with confidence appeal to every unprejudiced man, whether it appears more probable that his Majeſty had, in conſequence of the repreſentation of Miniſters, changed an opinion ſo ſtrongly expreſſed, and *aſſented* to a meaſure, to which a few days before he had marked his *repugnance;* or that the Miniſters had ſo modified the draft of their intended diſpatch to the Lord Lieutenant of Ireland, and framed it in ſuch vague and ambiguous terms as to impoſe on his Majeſty's confidence by a dubious and equivocal meaning; or, to adopt their favourite expreſſion, to produce *miſconception* in the Royal mind.

"But fortunately this point does not reſt on conjecture; or even *internal evidence*, however ſtrong; for I have a number of living witneſſes brought forward by themſelves to place this matter beyond a doubt. Firſt, Lord Sidmouth unequivocally declares that *he* never underſtood the *noble Lord's intention to extend beyond the Iriſh act of* 1793. He tells us that he at-

tended the Cabinet when the ſubject was under diſcuſſion, and that he never underſtood that an *extenſion of the Iriſh act of* 1793 *was intended* — For the truth of this aſſertion, ſolemnly made in the Houſe of Lords, he appeals to the Chancellor on the woolſack; and the Chancellor confirms Lord Sidmouth's declaration.

" Here then let us pauſe; and let me aſk if ever a ſcene of ſo ſuſpicious an appearance has been exhibited to the public view? What! that Lord Grenville and Lord Howick, who have ſo diſtinctly declared in either Houſe of Parliament that their intentions were to frame a meaſure for extending the proviſions of the act of 1793 to this country, and, at the ſame time, ENLARGING ITS BENEFITS, ſhould have, in the unreſerved communications in the Cabinet, explained themſelves ſo incorrectly, as to have concealed the laſt and great leading feature of their intentions from the Chancellor and Lord Sidmouth. Are the two former Lords ſo very defective in the powers of expreſſion, or the two latter ſo very dull of apprehenſion? Was this accident or deſign? was it artifice or ſimplicity? If the noble Lords ſucceeded in hoodwinking their colleagues, are we to wonder if they ſucceeded in ſurpriſing his Majeſty into an aſſent to a draft, to which the Chancellor and Lord Sidmouth had, ignorant of its concealed meaning, given their aſſent before? But when called to account for a line of conduct that bears ſo ſuſpicious an appearance, we find all the parties have agreed in the ſame ſtory. Lord Grenville ſays there was a *miſconception;* Lord Howick ſays there was a *miſconception;* Lord Sidmouth ſays there was a *miſconception.* The King miſconceived them, *honeſt men!* and they, good *ſimple men!* miſconceived the King—and that was all.

" But the *miſconceptions* did not ſtop here: for if we follow the diſpatch to Ireland, we ſhall find that the Lord Lieutenant *miſconceived* its meaning; the Iriſh Chancellor *miſconceived* its meaning; the Secretary, Mr. Elliot, *miſconceived* its meaning; the Roman Catholics, to whom it was communicated, *miſconceived* its meaning. And let it be remembered, that all and every one of the above parties underſtood the diſpatch as the King did, as a propoſition for extending the Iriſh act of 1793 to this country, without ENLARGING ITS BENEFITS.

" Before we proceed, let me beg leave to impreſs on the mind of my readers, that his Majeſty unequivocally expreſſed his repugnance to the meaſure of enlargement propoſed by his Miniſters,—and that his aſſent to the draft of the diſpatch to the Lord Lieutenant originated on the conviction, that it was limited to the extending the Iriſh act of 1793 to this country; in which light the diſpatch was viewed by the Chancellor and Lord Sidmouth here, and by the Lord Lieutenant of Ireland, the Chancellor and Secretary, and alſo by the Roman Catholics for whom the communication was intended. If called on to ſpeak my ſentiments of Lord Grenville and Lord Howick in this tranſaction, I feel I could not do them juſtice, without expreſſing the moſt marked reprobation of their conduct: for if they, fully appriſed of his Majeſty's repugnance to the meaſure, artfully contrived a draft of an ambiguous nature, without explaining to his Majeſty the concealed meaning they annexed to it; and if they tranſmitted this diſpatch to the Lord Lieutenant to be communicated to the Roman Catholics of Ireland, their conduct in ſo doing would not only be reprehenſible but highly criminal. It is evident that their object in ſo bold a ſtep muſt have been to commit his Majeſty with his Roman Catholic ſubjects of Ireland, by ſignifying the royal aſſent, clothed with all the office

forms requiſite to give it validity, in the hope of afterwards compelling his Majeſty to comply with their views, rather than riſk the conſequences of a refuſal. And by the whole of their conduct, they have abuſed and betrayed the confidence of the King, they have compromiſed his authority, and have expoſed the State to the danger of inſurrection and rebellion, by encouraging diſcontent and diſſatisfaction among a numerous claſs of his Majeſty's ſubjects againſt the King's perſon and government."

We have not a word to add to this reaſoning; it is concluſive; it is reſiſtleſs; no man who reads it, with a mind open to conviction, but muſt be convinced by it.—The author next expoſes the *contradiction* between the ſtatement of Lord Grenville, and that of Lord Howick, reſpecting the King's *aſſent* to the meaſure.

"The Duke of Bedford, unable to underſtand the firſt diſpatch, ſent back a diſpatch to Miniſters, requiring an explanation. And this diſpatch was laid before his Majeſty. On this, Lord Grenville is ſtated to have ſaid—An anſwer was prepared, ſtating, that it was intended to enable Catholics to become generals on the Staff, and to open to them *all commiſſions in the army* and *the navy*. To the *draft* of this diſpatch I UNDERSTOOD his Majeſty to aſſent. 'My Lords, I cannot repeat in this Houſe the expreſſions uſed by my Sovereign—I have already ſtated, that I *underſtood* his Majeſty to aſſent to the meaſure.'

"The above ſtatement is taken from the report of Lord Grenville's ſpeech in the Morning Chronicle; and if it be correct, Lord Grenville is made to ſtate that he underſtood his Majeſty's aſſent had been given *in converſation or in writing*, though he declines to repeat the *expreſſions uſed* by *his Sovereign*—whereas, from Lord Howick's account of the buſineſs in the ſame paper, it appears that his Majeſty never gave his aſſent, either in converſation or in writing, to the draft of the ſecond diſpatch—for Lord Howick expreſsly ſays, this ſecond diſpatch was laid before his Majeſty; and his Majeſty was pleaſed to return it without any *objection* or *comment whatever*. It was therefore *immediately* forwarded to Ireland.

"This is the firſt account of this part of the buſineſs, in which Lord Howick, in contradiction to Lord Grenville, admits that his Majeſty did not *expreſs his aſſent*, but that he *inferred his aſſent* from the diſpatch being returned without *objection* or *comment*."

Now, may it not be aſked, if theſe two Miniſters were relating a plain matter of fact, ſo remarkable in its nature, and ſo recent in its occurrence, would it be poſſible for ſuch a contradiction to ſubſiſt between their reſpective accounts of it? The next part of the author's argument leads him to prove that Lord Howick had no right to *infer* his Majeſty's *acquieſcence* in a meaſure to which he had previouſly *expreſſed* his *repugnance;* and further, to ſhew that his Lordſhip's conduct was the reverſe of what it ought to have been, if he had meant to act fairly, in ſhunning the explanation which it was his duty to ſolicit. Yet on no better authority than his Majeſty's *ſilence,* and without requiring any explanation whatever, Lord Howick preſumed to bring his obnoxious bill before Parliament. Well may this intelligent writer aſk,

"Was this a ſtate of things to induce Lord Howick, on the very next day, to introduce his bill to the Houſe of Commons, for enacting a meaſure to which his Majeſty had expreſſed repugnance, that had never been withdrawn or even modified by any ſubſequent explanation? If Lord Howick avoided explanation on the ſubject, from having determined to proſecute it, ought not Lord Grenville, his Majeſty's confidential Miniſter, to have informed himſelf of his Majeſty's opinion on the ſubject? But was not his Lordſhip's ſilence on a ſubject, in the ſucceſs of which he was conſidered to be particularly intereſted, ſufficient to excite ſuſpicion of his intentions? If, up to the introduction of the bill, his Majeſty had repoſed confidence in his Miniſters, from that moment it muſt have been withdrawn; as it appeared evidently that their intentions were, by hurrying the meaſure through Parliament, to take the King by ſurpriſe; and, by ſo doing, to compel him to give his aſſent to a meaſure to which he had expreſſed his repugnance."

If ſuch were not their intentions, it is impoſſible to divine what they were. It was ſaid in defence of Lord Howick, that the draft of the bill had been ſhewn to his Majeſty, and approved of by him. But it is perfectly clear that this was not the caſe, and that the King never ſaw the bill. Indeed, it appears from his Lordſhip's own ſtatement that *either* the bill had been read a firſt time, in a converſation which he had with his Majeſty on the 18th of February, and in which, be it remarked, Lord Howick took no notice of the bill, until the King aſked him what was the buſineſs in the Houſe that evening—when Lord Howick anſwered, "the ſecond reading of the bill which had been made a ſeparate bill;"—from which it would even *appear* that the King did not know that the original plan of introducing the propoſed matter in clauſes in the Mutiny bill had been altered. "His Majeſty aſked whether the bill was the SAME as the *bill of the Iriſh Parliament?*" It is perfectly clear, therefore, that the King had never *acquieſced* in the meaſure. Lord Howick then ſtated the difference to his Sovereign; and here, ſays his Lordſhip, "*I muſt acknowledge* his Majeſty did expreſs his *diſapprobation of the meaſure.*" Yet, notwithſtanding there was now no pretence for miſtaking the King's ſentiments, Lord Howick determined to proceed with his darling bill. A family event, however, kept him from the Houſe for ſome days, and during that interval Lord Grenville communicated to him his Majeſty's *decided objection* to the meaſure. The two colleagues did not chuſe ſo to mould the bill as to make it conformable to the Iriſh act of 1793, to which, and to which only, his Majeſty had ever given his aſſent, but preferred giving it up altogether. The reaſons aſſigned, by our author, for this conduct, are theſe.

"They ſaw that, if they extended the Iriſh act of 1793 to this country, they muſt not only give the ſame benefits to Engliſh Roman Catholics, and Diſſenters of all denominations (in ſhort, to the King's ſubjects

of all religions); but further, that, even in order to paſs an act ſimilar to the Iriſh act of 1793, it was neceſſary to repeal the Teſt act in this country; which, whatever their ſecret intentions were, they were not prepared openly to avow. For ſeveral years previous to the act of 1793, the Teſt act had been repealed in Ireland, and nothing farther was requiſite than to remove the legal diſabilities enacted againſt Catholics by the penal laws of the kingdom, which was the object of the act of 1793. Lord Grenville has now avowed his intentions to have opened the army and navy, and all employments whatever, to all his Majeſty's ſubjects of every religion; and has argued on the power of Parliament to change fundamental principles and repeal the Teſt act, if deemed expedient ſo to do.—It would be idle to enter into abſtract diſcuſſions on the power of Parliament, or the utility of a National Religion and Eſtabliſhed Church. The French revolution is a beacon to warn us of the danger of ſuch metaphyſical queſtions, and it is ſufficient that the people of this country be appriſed of the extent of Lord Grenville's views, to guard againſt their conſequences. The principal reaſons aſſigned for introducing this meaſure, aroſe from a pretended attention to the conſcientious feelings of Roman Catholic officers, who legally held commiſſions in Ireland, but were ſubject to diſability on being called to ſerve in England: but it was well known that a Scotch Preſbyterian officer, whoſe religion is the eſtabliſhed religion in *his* country, is ſubject to the ſame diſability and diſqualification, on coming to ſerve in England, as the Iriſh Roman Catholic officer, whoſe religion is only a tolerated religion in *his* country: but that no inconvenience is felt by either in conſequence, as an annual Bill of Indemnity regularly relieves them both from the pains and penalties incurred by their non-conformity. Did the Roman Catholics require this act? No.—Would it have ſatisfied them? No.—On the contrary, they conſidered it, what Lord Grenville repreſented it to be, a *half meaſure* to prevent their petition for the great queſtion being brought forward, and viewed it with ſuſpicion; while his Majeſty could only conſider it as an inſidious attempt to get rid of the Teſt act by a ſide wind; for an Iriſh gentleman is not likely to be deterred from ſending his ſon into the army by a law which has never been acted on, whatever may be ſaid to the contrary. Beſides, was his Majeſty the only perſon in his dominions to whoſe conſcience his Miniſters were to pay no attention? His Majeſty conceived that he was under the ſolemn obligation of an oath (from which no earthly power could releaſe him) not to agree to what his Miniſters propoſed; and after his repugnance expreſſed to the meaſure, can they be juſtified in forcing it on him, particularly as it was not called for? and which, if it had been obtained by the ſacrifice of his Majeſty's conſcientious feelings, would not have been ſatisfactory to thoſe very men, to whoſe feelings they required his Majeſty to make the ſacrifice."

After they had been foiled in this attempt, the only honourable courſe which the Miniſters, who had evidently loſt the confidence of their Sovereign, could purſue, was to reſign their places. This courſe, however, would not anſwer their purpoſe. They entered a moſt impudent proteſt on the minutes of the Cabinet, in juſtification of their own conduct, and cenſuring their Maſter's; and, having done this, reſolved to keep their places.

" Hitherto his Majeſty had been paſſive; he had taken no ſtep towards the removal of his Miniſters; he now ſaw a daring attempt to ſet him at defiance, and to hold their places without his confidence. The minute entered on the records of the Privy Council, he could conſider in no other light than a manifeſto againſt his authority and prerogative; and ſtill with all theſe complicated impreſſions on his mind, his Majeſty did not proceed to diſmiſs them, but contented himſelf with requiring from them, in writing, a declaration that they would not again bring forward the ſame meaſure. With this requiſition, however, though their own manifeſto had rendered it indiſpenſable, if they continued in office, they refuſed to comply; but ſtill avowed their determination to keep their places, confident in their numbers in *their* new parliament, and preſuming that his Majeſty would not venture to turn them out; or be able to find a miniſtry who would have the courage to encounter the oppoſition they could bring againſt them.

" They have, however, been deceived in their own calculations; and if I miſtake not, they will have leiſure to meditate on the conſequences of their want of ſincerity and fair dealing, and to repent of their arrogance and preſumption. If his Majeſty had ſubmitted on this occaſion, he muſt have laid his crown at Lord Grenville's feet; and, from a Britiſh King ruling over a Free People, muſt have ſunk into an Eaſtern Prince, with the trappings of royalty, a priſoner of ſtate, governed by a Vizier. His Majeſty relying on the integrity of his own views, and reſting on that rock, on which alone a Britiſh King can find ſafety; on that rock on which the foundation of the Britiſh Empire has ſtood firm and unmoved, while the greater part of the ancient kingdoms and ſtates of Europe have been buried in ruin by the torrents of Revolution, the LOVE AND CONFIDENCE OF HIS SUBJECTS; has, with becoming dignity, exerciſed a branch of his prerogative, which has been univerſally approved; and if a factious oppoſition ſhould oblige him to exerciſe another, I will venture to predict that it will be equally applauded by the voice of his people."

Our readers will perceive that this tract was written previous to the late diſſolution of Parliament. The author juſtly reprobates the conduct of Lord Grenville, in arraigning his Sovereign before the Houſe of Lords; and in regard to the *permiſſion* ſo to do, he, very properly, admoniſhes his Lordſhip " that there are points where a man of honour ought not to aſk, becauſe a man of honour cannot refuſe."

" Lord Grenville's conduct on this occaſion is the leſs to be excuſed, from having had before his eyes the example of his friend Mr. Pitt, when they reſigned together in 1801. That great ſtateſman, after the moſt eminent ſervices rendered to his King and Country during a miniſtry of ſeventeen years, and during which time he had enjoyed the confidence of the one, and the ſupport of the other; on finding he could not conquer his Majeſty's repugnance to certain meaſures he propoſed in favour of the Roman Catholics, begged his Majeſty's permiſſion to *reſign*, which was moſt reluctantly complied with: but Mr. Pitt neither made an appeal to Parliament with a diſcloſure of the cauſes that led to his reſignation, nor embarraſſed his ſucceſſor in office by a factious oppoſition; though it is well

known that his friends and adherents in both Houſes enabled him to have done ſo, with the moſt certain effect. I conceive, that a more ſevere cenſure cannot be paſſed on Lord Grenville's conduct on the preſent occaſion, than by comparing it with the diſintereſted, diſpaſſionate, dignified line of conduct, purſued by Mr. Pitt in 1801, under ſimilar circumſtances.

"A ſlight attention to the characters of the two men will ſatisfactorily account for this difference of conduct. In Mr. Pitt there was nothing mean, nothing ſordid, nothing ſelfiſh, nothing intereſted; ambition, fair honourable ambition, connected with attachment to the King, and love of his Country, was the ruling paſſion in his manly mind. In Lord Grenville we do not behold ambition as a ſecondary paſſion; and the love of power as ſubſervient to ſelf-intereſt? Mr. Pitt retires from office with dignity. Lord Grenville clings to the Treaſury till turned out of doors. Neither reſpect for the King nor a ſenſe of public duty can reſtrain the ebullitions of his diſappointment; he rages at his prey being ſnatched from his graſp; and makes it clear that, in the loſs of his office, he regrets leſs the opportunity of ſerving his country, than of ſerving himſelf.

"There is another circumſtance well deſerving our notice, and ſingularly marks the artifice of the man, while it could not have failed to attract his Majeſty's particular attention, and to excite ſuſpicions of the views and intentions of Miniſters. That Lord Grenville, as it appears from his own acknowledgment, never converſed with his Majeſty on the ſubject, as it was his duty to have done; but that, after the firſt communication, when his Majeſty expreſſed his repugnance, he employed Lord Howick to carry on the buſineſs, while he ſtood aloof as an unconcerned ſpectator. By thus thruſting Lord Howick on the forlorn hope, Lord Grenville might expect to claim the merit of the meaſure, if it ſucceeded; or if it failed, to leſſen Lord Howick's growing favour with the King, which began to give him umbrage."

Whoever the writer of this tract may be, he has evidently ſtudied the character of Lord Grenville more cloſely than any other man, and more ſucceſsfully, for he appears to know his Lordſhip *intus et in cute*. The ſubject is one of ſuch conſiderable importance at this moment, that we ſhall make no apology to our readers for the length of our quotations.

"To thoſe who have followed Lord Grenville attentively, it was perceptible that for a conſiderable time he had been ſecretly, but indefatigably, purſuing the attainment of that high ſituation, from which he has ſo lately fallen. The cloſe connection, that for years had ſubſiſted between Mr. Pitt and him, had, by degrees, been relaxed by the tormenting paſſions of jealouſy and diſcontent. Lord Grenville in vain aſpired to be the next in the Cabinet to Mr. Pitt; the open manly temper, the ſocial habits, the active energy, the great popularity of Mr. Dundas among all men who had buſineſs with government; and, above all, a mind always preſent and fertile in reſources, enſured to this gentleman the firſt place in Mr. Pitt's confidence and friendſhip. Accordingly, on the diſſolution of Mr. Pitt's miniſtry in 1801, Lord Grenville finding an inſurmountable obſtacle to the attainment of his object with Mr. Pitt, and forgetful of the infinite obligations he owed to his friendſhip, turned his views to forming a connection with Mr. Fox. The perſonal animoſity he had, while in office, expreſſed

on many occaſions towards that gentleman, and the irreconcilable oppoſition to his *imputed principles*, were remembered by every body but Mr. Fox; but his mind never recollected an injury, nor harboured reſentment. Lord Grenville ſaw that the public voice, and the opinion of Parliament, had been clearly expreſſed in favour of Mr. Fox; and he loſt no time to avail himſelf of the circumſtance, by cementing his own fortunes with thoſe of that gentleman. The open unſuſpecting temper of Mr. Fox, incapable of artifice or intrigue, never ſuſpected in others what he did not feel in himſelf; and from this junction with Mr. Fox, Lord Grenville foreſaw the attainment of his object, as, from Mr. Fox's attachment to the Foreign Department, he knew that the Treaſury, with all its influence and emoluments, muſt devolve on him, whenever they ſhould come into power.

"The declining ſtate of Mr. Pitt's health, now offered the moſt flattering proſpect; and Mr. Dundas, now Lord Melville, appeared the only obſtacle to Lord Grenville's views: but he was a hoſt in himſelf, and means muſt he found to ſet him aſide. Accordingly a vote of cenſure was moved and carried againſt him in the Houſe of Commons, which obliged him to retire from office: but, not content with this triumph, his enemies preferred articles of impeachment againſt him, on which he was brought to trial before the Houſe of Lords, and ACQUITTED by the *Verdict of his Peers*. Here his enemies, by overacting their part, loſt the advantage they had gained; and the *cenſure* is *cancelled* by *the acquittal*. So that it may now be fairly queſtioned, whether Lord Grenville's enmity has been more injurious to Lord Melville; or his friendſhip to Lord Sidmouth and Lord Howick: but his object has been invariably the ſame,—to diſqualify every man, who appeared to him a dangerous rival for the office of prime miniſter."

On this principle Lord Grenville's late conduct may be naturally accounted for; and the *conſiſtency* of his *policy* (not his *politics*) muſt be allowed, whatever opinion we may form of his integrity. But we muſt trace his Lordſhip's ſteps ſtill farther, in his devious courſe, under the direction of this faithful guide.

"It is a well-known and acknowledged principle in our Conſtitution, that the buſineſs of the nation cannot be carried on, with any proſpect of ſucceſs, if a thorough confidence does not ſubſiſt between the King and his miniſters. But if, inſtead of confidence, miniſters ſhould betray, on every occaſion, hoſtility and diſtruſt; if they ſhould employ the King's authority againſt himſelf, and inſult his feelings by promoting and encouraging the enemies of his perſon and crown, they would not only render confidence impoſſible, but manifeſt an intention of ſupporting themſelves in office by faction and cabal, in defiance of the King's authority.

"On the death of Mr. Pitt, and the reſignation of his Cabinet, his Majeſty ſent a meſſage to Lord Grenville to form a *new adminiſtration*. The power was full, without excluſion, limitation, or inſtruction. Could his Majeſty have given a ſtronger proof of unbounded confidence? But what muſt have been his Majeſty's ſurpriſe, when in the liſt of the Cabinet, preſented for his approbation, he ſaw the name of Lord Sidmouth, united with Mr. Fox and Lord Grenville? The object of this triple alliance could not have eſcaped his Majeſty; but he made no objection. The circum-

ſtance of Lord Grenville having been in the Cabinet, and in office with Mr. Pitt for ſeventeen years, might have led his Majeſty to expect that, when inveſted with his power, he would have protected his friends; but Lord Grenville joined in the moſt unexampled proſcription, not only of the moſt tried friends to the Conſtitution, and the beſt ſervants of the Crown; but inſulted his Majeſty's feelings by promoting and employing men, whom he himſelf had before reprobated as Republicans and Jacobins, the fomenters of ſedition, and the enemies of the King and the Conſtitution.

"What muſt have been his Majeſty's feelings, when called on to confer ſo diſtinguiſhed a mark of royal approbation as a Britiſh Peerage on the Earl of Lauderdale? Yet his Majeſty ſubmitted to the mortification. His miniſters, however, did not ſtop here.—The noble Lord was immediately nominated governor-general in India, as a reward for his ſervices during the French Revolution. But though his Majeſty ſubmitted, the India Directors were indignant at the appointment, and rejected it with diſdain. Miniſters had, in this, received a very clear expreſſion of the opinion entertained of the noble Lord by the public; but ſo far from profiting by it, they converted it into the very means of offering an additional inſult to the King, by propoſing the man, recently ſtigmatized by the rejection at the India Houſe, to repreſent him at the French court, and by calling on his Majeſty to intruſt the dignity of his crown, and the intereſt of his people, to the friend and aſſociate of the Republican *Briſſot*.

"Now, whether Lord Lauderdale has relinquiſhed his revolutionary principles, or Lord Grenville adopted them; or whether Lord Grenville, in ſupporting Lord Lauderdale, meant only to get the better of the King, or with whatever other view he has been actuated, I will not pretend to ſay; though a circumſtance that lately occurred at the election of the Scots Peers to the preſent parliament may throw ſome light on the ſubject. Lord Lauderdale had been appointed the miniſter for Scotland, to conduct and manage the election; and in the miniſterial liſt of candidates, appeared the name of Lord Semple, who had been diſmiſſed from the army, as it was underſtood at the time, for diſaffection; and who, at the election, declared that he could only vote for *eight* Peers; as, of all the Scots Peerage, there were only *eight* or *nine* who entertained the ſame principles as he did.

"But it would be a waſte of time to trace Lord Grenville's views through a detail of ſingle circumſtances, when they ſtand fully expreſſed, in the great and daring meaſure of the diſſolution of the laſt parliament. On his appointment to office, he had no factious or formidable oppoſition to alarm his fears, or excite his jealous ſuſpicions. He was ſupported by a very great majority in the Houſe of Commons; but that majority contained many independent men, who were willing to ſupport his meaſures, if they approved of them; but whom the noble Lord could not depend on, as men who would go all lengths in his ſupport: and therefore he determined on having a parliament returned by himſelf, with the avowed intention of introducing a greater number of perſonal adherents, and in the hope of ſtrengthening himſelf againſt the King.

"The death of Mr. Fox, whoſe commanding genius threw Lord Grenville in the ſhade, removed the great obſtacle to the proſecution of his intereſted views; and the failure of Lord Lauderdale's miſſion was made the pretence for a diſſolution; though I never could under and, how the fail-

ure of a negociation at Paris inferred the neceſſity of that meaſure; for it has always appeared to me that, if the noble Lord's rejection, at the India Houſe, had been made the *pretence* for diſſolving the parliament, it would have appeared much better founded, and more colourable; for the *rejection* might have been worked up into the ſecret machinations of Lord Melville's party, in the City, to thwart the great Plan of Finance, meditated by the Firſt Lord of the Treaſury. But I acknowledge that I never have been able to draw any other inference from Buonaparte's averſion to Lord Lauderdale, than that the *Emperor* did not like the *fomenter of revolution*; or to ſee any thing in Talleyrand's diſmiſſing him for his *manieres ſauvages*, than ſimply that the miniſter diſliked the friend of *Briſſot*.

"It is ſcarcely poſſible to ſuppoſe, that Lord Grenville could believe that ſo flimſy a *pretence* could be received by any man, as a reaſon for diſſolving the parliament; it would be too ridiculous to ſuppoſe ſo; while it is evident that his real object was to return a parliament in his own intereſt; and thereby to ſtrengthen himſelf, not only againſt the King, but againſt his colleagues in office alſo, who were excluded from any interference in the returns, which Lord Grenville reſerved excluſively to himſelf."

There was one other motive which operated on the mind of Lord Grenville, on this occaſion, and which was noticed by us at the time. The Parliament which he diſſolved had been choſen while Lord Sidmouth was Prime Miniſter; of courſe there was a certain number of members perſonally attached to his Lordſhip. Now although this was no inducement to Mr Pitt, who had not Lord Sidmouth for a colleague, to diſſolve the Parliament, it was a powerful inducement to Lord Grenville, whoſe colleague Lord Sidmouth was, becauſe he wiſhed, as far as poſſible, to make the Parliament dependant on himſelf alone. After many other judicious reflections, the author adverts to the conduct of Mr. Pitt and Mr. Fox, from neither of whom did the King require any *pledge* on the queſtion of Catholic emancipation; but both of whom, it is well known, had wiſely reſolved never to encourage the diſcuſſion of it, in oppoſition to the King's avowed objections.

"The King did not require a declaration from Lord Grenville and Lord Howick, on their coming into office; and what is ſtill much ſtronger, he did not require one from them after they had forfeited his confidence by their conduct, in puſhing on a meaſure to which they knew he had expreſſed his repugnance. Indeed, his Majeſty might have naturally imagined, that his miniſters would, under ſuch circumſtances, have retired from offices, which they could not retain with confidence, or hold with effect; but when his Majeſty ſaw that they had formed the ſingular and uncommon reſolution of ſtill keeping their places, and had entered a minute of Privy Council, the object of which he could not diſguiſe to himſelf; as it unequivocally contained a juſtification of *their* conduct, and an implied cenſure on *his*; expreſſing in the ſtrongeſt terms their determination to *avow* their ſentiments, not only on withdrawing this bill, but on the *Catholic Petition*, in the event of its coming forward; though they knew their ſentiments to be in correct contradiction to his Majeſty's conſcientious

feelings; what part remained for his Majeſty to take, in ſupport of his own dignity and character? For his miniſters, not ſatisfied with this open declaration, proceed, in language the moſt indefenſible, to caution his Majeſty againſt imagining that, by withdrawing the bill, they abandoned the meaſure. That I may not appear to charge them with a want of reſpect to his Majeſty, without ſufficient reaſon, I will ſtate the concluding words of the minute.—'And they further inſiſted,' mark the expreſſion, 'INSISTED, that the *preſent deference* to his Majeſty might not be underſtood as *reſtraining them* from ſubmitting, for his Majeſty's deciſion, *from time to time*, ſuch meaſures as circumſtances might require, reſpecting the ſtate of Ireland.'

"There was nothing to prevent miniſters from fully and freely ſubmitting for his Majeſty's conſideration, ſuch meaſures reſpecting the ſtate of Ireland as circumſtances might require; the declaration was, therefore, in itſelf *unneceſſary*, independent of the menacing tone in which it was made.—INSIST! they *further* INSIST! Is this the language that one gentleman would uſe to another, in caſe of a difference of opinion, in a point of buſineſs ariſing between them? Addreſſed to the King, can it be otherwiſe conſidered than as an intentional want of *good manners and reſpect* on the part of miniſters? And after ſo ſtrong and decided a declaration, expreſſed in terms the moſt reprehenſible, is there a diſpaſſionate man in the kingdom, who will not acknowledge, that his Majeſty was not only juſtified in requiring a declaration *in writing*, (for miniſters had already forfeited his confidence,) that they would not again attempt, by ſurpriſe, or by force, to carry a meaſure to which he had, from conſcientious feelings, a decided objection? but that ſuch a counter-declaration was indiſpenſably neceſſary to his Majeſty's peace of mind and ſecurity?

"The importance that the ex-miniſters have endeavoured to attach to the words, '*for his Majeſty's deciſion*,' ſhews plainly their own ſenſe of their want of reſpect to the King, and how much it ſtood in need of an apology, when they laid ſuch ſtreſs on ſo weak a one as thoſe words ſupply; for every body knows, that if they had perſiſted in the reſolution, which it appears that they had, at one time, taken, of carrying the bill through the two Houſes of Parliament, in defiance of the King's diſapprobation, the bill muſt have, *ultimately*, been ſubmitted '*for his Majeſty's deciſion*.'—So that I really am at a loſs to know, what inference they would wiſh to draw from thoſe words, beyond the civility of a highwayman; who, with a piſtol to your breaſt, begs you will be ſo good as to deliver your money."

We believe it is the firſt time, that ever *ſervants* uſed to their *maſter*, or *ſubjects* to their *Sovereign*, ſuch a word as *inſiſt*; and we hope and truſt it will be the laſt. In concluſion the author enumerates the mighty deeds of the diſcarded miniſters; having looked, in vain, for any proof of their wiſdom or vigour abroad, he turns his eyes to home.

"If we look at home, and enquire what the late miniſters have done to deſerve the thanks of Parliament, we ſhall find that they have impeached Lord Melville, and ſent Sir Home Popham to be tried by a court-martial; that they have diſſolved one Parliament, and returned another; that they have ſplit Boards, created Commiſſions, and appointed ſwarms of Com-

miſſioners; and all this with the moſt diſintereſted views for the public good: but above all, the great meaſure, on which they reſt their fame, and which they reckon on to tranſmit their names to the lateſt poſterity, is a New *Plan of Finance;* which, I beg their pardon, may more properly be called a PROPHECY than a PLAN. *Partridge* and *Moor*, as far as I have heard, contented themſelves with *foretelling the events of the enſuing year;* but Lord Henry Petty's *predictions extend to twenty years!* nor has the wonderful youth ſtopped here, but by the moſt unheard-of effort of genius, or inſpiration, he has invented a New CYCLE of *Finance*, which will revolve every twenty years, being equally adapted to all times and circumſtances; and as applicable twenty, forty, or one hundred years hence, as at the preſent moment.

"Of all the wonderful diſcoveries of the preſent age, it will be allowed that this is the moſt wonderful; for thereby the knowledge of *Finance*, which uſed to be reckoned a difficult abſtruſe *ſcience*, is rendered intelligible to the *meaneſt capacity:* and, in order to extend the benefits of ſo uſeful a diſcovery, I would recommend it to the noble Lord to employ his leiſure hours, now that he is out of office, in reducing it into a form, to be bound up with Mrs. Trimmer and Mother Gooſe, for the improvement of the riſing generation of Juvenile Chancellors of the Exchequer."

After our numerous quotations, our readers need ſcarcely be told that this pamphlet contains more information, and throws more light, on the ſubject of the late tranſactions in the political world, than any which has yet iſſued from the preſs. And we end as we began, by expreſſing our wiſh that it could be read by every man in his Majeſty's dominions.

POETRY.

Ins and Outs, or the State of Parties. A Satirical Poem. By Chrononhotonthologos. 8vo. Pp. 30. 2s 6d!!! Blacklock. 1807.

THE ſucceſs of ſeveral poetical ſatires on the *ouſted party* has at length encouraged ſome adventurous bards, in the oppoſite intereſt, to mount each his Pegaſus, and to run a tilt with his bold adverſaries. But theſe gentlemen would do well to recollect, that the ſucceſs of their opponents has not been owing to their wit, genius, or talents, (though in none of theſe have they been deficient), but to the goodneſs of the cauſe which they have eſpouſed, and to the *feelings* of the country being decidedly with them. IN a well-written preface, the author diſclaims all party motives—and, at the cloſe of it, aſſigns the following reaſons for taking up his pen. —"I love to ſmile at folly, and (at) the pliancy of ambitious views; I love to ſmile at the foibles of ſtateſmen and the vanity of courtiers; I love to ſmile at the caprices of fortune and the weakneſs of the wiſe; I love nature, but I love the cauſe of religion and loyalty ſtill more."—Of the ſincerity of theſe motives we have neither the right nor the inclination to doubt. We, too, like the bard, love to ſmile at theſe objects, and think

them all fair food for ſatire. But when Pegaſus begins to *kick* and to *curvet*, a ſtrange confuſion ſometimes enſues, in which foibles and virtues; pliancy and firmneſs; weakneſs and ſtrength; folly and wiſdom; are ſo jumbled together, that the bewildered rider, ſhaken in his ſeat, miſtakes one for the other, and thus commits the moſt egregious blunders.

The form of a dialogue is adopted between the author and his friend;—the author, of courſe, under pretence of admoniſhing the bard, aids his deſign and ſtimulates his zeal. Notes are ſubjoined as additional vehicles for ſatirical remarks. In the firſt of theſe Mr. *Perceval* is attacked for having acknowledged in the Houſe that he was induced to aſk for the Duchy of Lancaſter, in order the better to enable him to provide for his family. As to the accuracy of the ſtatement, reſpecting the acknowledgment, we more than doubt. But paſſing that over; what is the plain ſtate of the caſe? Mr. Perceval was faſt advancing towards the head of a very honourable and a very lucrative profeſſion, which would have enabled him to make a proper proviſion for a very numerous family, when his Majeſty called upon him for his ſervices in a political capacity. In order to obey this call, he was obliged to abandon his profeſſion;—while the ſalary of his new ſituation, being barely adequate to ſupport the neceſſary expences which attach to it, would leave him no means of providing for his family. Thus circumſtanced, was it not a duty incumbent on him to find ſome means of preventing his family from being injured by the change in his ſituation? The advocate for the Grenvilles and the Howicks will probably anſwer that he ſhould not have obeyed the call of his Sovereign;—it was, no doubt, their wiſh that the King ſhould be unable to form a Cabinet without them, and thus, from neceſſity, be reduced not only to a cypher in the ſtate, but to be the ſlave of his own ſervants. But as no man who loves loyalty can join in ſuch a wiſh, it would be unjuſt to impute it to the bard; and therefore we ſhall put this objection entirely out of the queſtion; and conclude that it is the *duty* of a ſubject to obey his Sovereign's command. Could Mr. Perceval, then, do better than accept this *ſinecure*, as it is here repreſented, by the poſſeſſion of which he would be prevented from doing an injury to thoſe whom inclination and duty prompted him to ſerve? And, be it further obſerved, that, in point of productive revenue, and of permanent emolument, Mr. Perceval will ſtill be a loſer by the change. But ſo long as this ſinecure ſubſiſts, and no part of its produce is derived from the public purſe,—we wiſh ſeriouſly to aſk this writer, who diſclaims all party views, whether Mr. Perceval is not better entitled to it than Lord Derby, who lately held it? Let him, if he really expect credit for his impartiality, weigh the claims, the ſervices, and the merits of the two Chancellors in the ſcale, and then ſay who beſt deſerves it? He would alſo have done well to explain *why* much benefit is not to be expected from the ſervices of Mr. Perceval, by one who was perfectly ſatisfied with thoſe of Lord Henry Petty! The ipſe dixit of a writer, in poetry or proſe, will not be accepted, by any rational reader, as a ſubſtitute for proof. Let them be tried by their meaſures, and before he condemns one party, and praiſes another, equally without diſcrimination, let him ſet forth the *grounds* of his cenſure on the one hand, and thoſe of his commendations on the other. In poſſeſſion of his *premiſes*, we ſhall know how to appreciate his *concluſions*. We ſhall now exhibit ſome ſpecimens of his ſatirical powers in verſe.

" P——d! when, fond like thee of power or place,
I come to praiſe and ſupplicate your Grace,
And C——g hears one venal ſcribbler more
Applaud that worth which none have prais'd before;
Or drag thy virtues, M——lle, into light,
And vainly ſtrive to waſh the Æthiop white,
And mingle rank corruption with the ſong,
Like, P——l! thy proſtituted tongue,
May envy and remorſe my breaſt inflame,
And more than T—tter's guilt o'erwhelm my name!"

Here, as in one other paſſage, the author ſeems totally to have forgotten that *Truth* is the ſoul of *Satire;* and, indeed, to have miſtaken, from ſome awkward caper of his Pegaſus no doubt, *Calumny* for *Satire.* He is the firſt man, we believe, who ever accuſed the Duke of Portland of being fond of *power and place.* That Nobleman was long at the head of a party, and *rejected* the moſt tempting offers both of power and of place. At length, he nobly ſacrificed his *party* to his *principles,* and only accepted *place* to ſubject himſelf to *reſponſibility.* Nor have the other members of that party, who joined him in the ſacrifice, ever been able to make him join them in their inconſiſtency. *He* has remained firm to his Sovereign; faithful to his Religion; and true to the Conſtitution; while *they* have inſulted the firſt, alarmed the ſecond, and ſhaken the laſt.

The bard's propenſity to abuſe Mr. Canning has betrayed him, at once, into a groſs blunder, and into a violation of *moral accuracy.*

" And Canning hears one venal ſcribbler *more*
Applaud that worth which *none have prais'd before.*"

Now it is pretty evident that if Mr. C. hears *one more* applaud his worth, he muſt have heard *ſome* praiſe it before. Overlooking the blunder, however, and attending only to the aſſertion, is it really true that none ever praiſed the worth of Mr. Canning before? Never were aſſertion leſs correct. Mr. Canning has been, moſt deſervedly, praiſed before, by writers who deſpiſe venality at leaſt as much as the bard himſelf; and, if he will refer to the parliamentary debates, he will alſo find that the worth of this gentleman, whoſe principles and whoſe talents entitle him to the reſpect of all who love their country, has been repeatedly the ſubject of praiſe, by men too whoſe diſcernment he will be little diſpoſed to queſtion. As fact is always well oppoſed to calumny, we ſhall here ſtate, en paſſant, that, on Mr. Canning's appointment to the Foreign Department, his attention to the buſineſs of his office was ſo intenſe and unremitting, as materially to injure his health. He frequently attended from ten in the morning till four in the afternoon; and from nine at night till two and three the next morning. Let Mr. Canning's talents be compared with thoſe of his predeceſſor; let his conduct, and his meaſures, too, be compared at the ſame time, honeſtly and fairly, and the compariſon, we are perſuaded, will be highly honourable to the former. A more miſerable ſtateſman than Lord Howick never diſgraced any adminiſtration; and thoſe who praiſe him do wiſely to confine themſelves to *general* commendation, without deſcending to *particular* facts. But ſuch is not the duty of *the legitimate ſatiriſt!* The abuſe of Lord Melville is as contemptible as it is unjuſt. That nobleman was, for a while, the victim of a party-perſecution, the moſt ſcandalous of

any which is recorded in the annals of faction: when the calumnious allegations which had, with a malignant profusion, been lavished against him, were subjected to the test of proof, they were found to be most false, and the noble defendant was, most honourably, acquitted!—acquitted, too, notwithstanding *some very particular exertions*, not very creditable to the parties who made them, and notwithstanding his political enemies and his accusers were possessed of the whole power of the state! Never did a "venal scribbler" or a hired calumniator utter a fouler libel on any character, than this writer, whom we do not believe to be either, has uttered on Mr. Perceval. He is the first man who has dared to revile Mr. Perceval as one who *prostitutes* his tongue. A man of more pure religious and political principles, of more exemplary character, both public and private, is not to be found in the whole list of politicians. Let the bard reflect on this; we do not expect him to *retract* his assertion; but reflection, if we mistake not, will make him repent the sacrifice of *truth* to *harmony*. We have, sorry are we to say, more calumny still to expose, and to reprobate.

"Yet would'st thou keep from Erin's green domains
That fostering blessing which the slave obtains?
Still must she see, parading round her coast,
Her fierce Man-hunters and dragooning host;
While no fond tears or crimson drops assuage,
Blood-guilty S—rr! thy persecuting rage?"

That *sensibility* which weeps over *slaughtered rebellion*, but drops not one tear over *murdered loyalty*, is the bastard progeny of *regenerated* France. Curse on such whining treachery! The Muse's bane! the honest man's abhorrence!—What *blessing* is withholden from Ireland which is imparted to the slave? Nay, what right, what privilege does a Briton enjoy which an Irishman, as such, does not fully possess? The author knows, if he knows any thing of the subject, that there is *none*. How dare he then seek to cover plain falsehood with the gaudy mantle of poetry? But still worse, how dare he libel an active and zealous magistrate for the mere discharge of his duty, in opposing rebels, and in bringing traitors to punishment? Major Sirr, who is here so foully abused, is, if we be not egregiously misinformed, an active officer, an able magistrate, and a most faithful and loyal subject, whose efforts in support of his King, and in defence of the laws, have been equally strenuous and effective. That he should be subject, then, to the abuse of rebels and of traitors, was natural enough; but that he should be liable to the invectives of one "who loves the cause of religion and loyalty," was certainly not to be expected!—The idea of "*R—sdale, smarting still from Fingal's pen*" is too ludicrous not to excite laughter; while the *treachery* which occasioned the publication of the correspondence alluded to, is calculated to raise very different feelings in every well-formed mind. Poor Lord Fingal is a very quiet, inoffensive, good kind of man; and would act right enough, if he were not priest-ridden. But the notion of his ability to make any man smart with his *pen*, is perfectly original.

In one of his notes the author alludes to "some stingless verses, entitled, "*Elijah's Mantle*," "*Uti Possidetis*," &c. and adds, "but there is an anonymous poem in circulation, called, '*All the Talents*,' of *whose* scurrility and want of wit I cannot speak in terms sufficiently expressive. Yet strange to say, seven" (he might have said *eleven*) "editions of it have been

publiſhed." Without any depreciation of the author's talents, which are, indeed, reſpectable, we may be allowed to doubt his ability to write ſuch *ſtingleſs* verſes as the firſt to which he alludes in particular; and we more than doubt the accuracy of his aſſertion that they are "*ſtingleſs*;" we ſuſpect, indeed, that they have been found very different from any production of *Lord Fingal*'s pen! The author, he may believe us, will, in vain, attempt to rival ſuch "wretched rhymes."

"From ſuch paſſages as theſe we gladly turn to matter which we can quote with pleaſure. The following note is written in a tone ſo different from the intemperate ſpeeches, letters, and addreſſes of Lords Grenville and Howick, that it is impoſſible for us to lay it before our readers without expreſſing our unqualified approbation of the *temper* and *ſpirit* in which it was, manifeſtly, compoſed.

"My friend does not mean to arraign the motives of thoſe who conſcientiouſly contend, that any farther conceſſions to the Catholics would endanger the Proteſtant Church. The attachment of devout men to the religion of their forefathers, and their deſire to commit it pure and uncontaminated, with all its credit, influence, and authority, to the remoteſt poſterity, is certainly laudable, and more than atones for the deluſion under which they ſeem reſolved to oppoſe every act of national juſtice to their Catholic brethren."

We muſt interrupt the quotation in order to enter our ſolemn proteſt againſt the author's unwarrantable aſſumption, that we Proteſtants are reſolved "to oppoſe every act of *national juſtice* to" the Romaniſts; and to aſſert, in the moſt poſitive terms, that we are not diſpoſed to withhold from them every conceſſion which is conſiſtent with *national juſtice*. But before we diſcuſs the ſubject, it will be neceſſary to know what idea this writer attaches to *national juſtice*, as applicable to the claims of the Romaniſts. If he mean to contend that *national juſtice* requires that Britiſh ſubjects, of every religious perſuaſion, ſhould be admitted to all places of truſt and power whatever, without ſubmitting to the ſame teſts which are exacted from members of the Eſtabliſhed Church; or that the impoſition of ſuch teſts by the Legiſlature is incompatible with *national juſtice*; we deny the poſition in toto, and refer him to the numerous authors who have, from the days of Charles the Second to the preſent time, proved the groſs fallacy and abſurdity of ſuch a propoſition. "But," purſues the ſatiriſt, "it is the nature of zeal to be ſometimes miſtaken;" it is not only the nature of zeal but the characteriſtic of humanity—"and hiſtory informs us, that it has frequently been intemperate." It has, indeed, and no hiſtory abounds with ſuch inſtances of its intemperance, and even fury, as that of the Romiſh Church. "The milder manners of the preſent day ought to ſecure us againſt a calamity of this deſcription; but as no age or nation can be exempted from error, while knowledge is progreſſive, a conſideration of what conſtitutes the true eſſence and duties of religion, the firſt principle of which is that charity which Chriſtianity profeſſes to bear to all mankind, which bids us live as brethren in unity and concord, and *to think well of all men*"—(we wiſh he had quoted the paſſage which bids us think well of idolaters, whore-mongers, adulterers, &c. &c. &c.) "may tend to quiet the minds of thoſe who have conceived a belief, that the King is called upon to violate his coronation oath; may poſſibly induce them to re-conſider the ſubject, and to give it that attention, which its magnitude, whe-

ther as a matter of conſcience, or as a meaſure of ſtate, deſerves. I do not preſume to go farther. I have no other wiſh, than to call thoſe to a full inveſtigation of the queſtion, who ſeem, with the beſt intentions, to have miſconceived, and even to have miſrepreſented, the ultimate effects which are likely to ariſe from the propoſed conceſſion to a very numerous and *hitherto oppreſſed body of men*, whoſe conduct, under a variety of vexatious reſtrictions, has been *uniformly and exemplarily loyal* for the laſt fifty years."

The author here ſtates his opinion in very moderate and decorous language; but the opinion itſelf is doubtleſs erroneous in many points. Our religion certainly teaches us *charity;* and, as certainly, the refuſal to make any farther conceſſions to the Romaniſts is no breach of Chriſtian charity. Our religion, too, teaches us to fight the good fight of faith; to hold faſt the faith that is in us. Whatever diſpoſition we may, or ought to, have "to think well of all men," we muſt not ſhut our eyes againſt hiſtorical facts, nor our ears to the voice of experience; and theſe teach us the extreme danger, both to the Church and State, of making thoſe conceſſions for which our author contends. We have conſidered the ſubject again and again, and have given it all the attention which its magnitude demands; and the deliberate reſult of all this conſideration and attention is, a firm conviction of the juſtice of our original ſentiments. We deny, moſt peremptorily, that the Romaniſts are an *oppreſſed body of men;* and, before we can admit that their conduct "has been uniformly and exemplarily loyal for the laſt fifty years," we muſt drink copiouſly of the waters of Lethe, and burn all the records of the laſt fifteen years. But the author, we conceive, does not mean what he ſays; for, in another place, he limits the loyal conduct of the Romaniſts to the period antecedent to the year 1783 [ſee note to p. 17], during which they laboured under many ſevere reſtrictions: and he afterwards ſays, that the evils which have produced rebellion in Ireland are far from being known. We are willing to concede both theſe points to him; but what reſults from the conceſſion? Any thing but the eſtabliſhment of his poſition. According to him, the Romaniſts of Ireland were uniformly loyal to the year 1783. Now, it will be recollected that the ſevereſt penal reſtrictions under which they laboured were repealed in the year 1784; and that all the remaining reſtrictions were taken off between that period and 1793, excepting only the capability of admiſſion to about thirty offices of ſtate, without taking the ſame oaths which the members of the Eſtabliſhed Church are compelled to take. As it is preciſely ſince that period that all the treaſon and rebellion in Ireland have occurred, is it not natural to conſider theſe conceſſions as their cauſe? The fact we believe to be this;—that one conceſſion encouraged the Romaniſts to look for another, and that revolt and inſurrection were deemed, either by themſelves or by their political partiſans, the beſt means of enſuring compliance with their demands. Their conduct ſince the failure of Lord Howick's notable plan, and the diſmiſſion of himſelf and his colleagues from the Miniſtry, confirms us in that belief. The Romaniſts are perfectly tranquil ſince the King's deciſive declaration of his ſentiments; and ſo long as the preſent ſyſtem is adhered to, of tempering firmneſs with mercy, of extending to the Romaniſts the full benefit of every paſt conceſſion, and of precluding all hopes of any farther conceſſions, the peace of the country, we hope and believe, will be preſerved.

As the concluding lines of the ſatire afford a fair ſpecimen of the author's poetical talents, we ſhall extract them, only bating the liberty of making a trifling alteration in *two* of the four laſt verſes.

" O! when ſhall Peace, ſnow-veſted cherub, ſmile,
And dawn th' expected radiance on our iſle?
When, fond to grace with triumphs Britain's name,
Each patriot paſſion ſhall awake to fame;
When, commerce-fraught, her bark ſhall plough the flood,
Her wreaths undy'd in Gallia's guilty blood.
Even now her ancient foe her eyes ſurvey,
While thrones ſubverted bow beneath his ſway;
Aim the fell ſteel that ſiſter boſoms tore,
Ambition's poniard reeking freſh with gore.
Yet droop not, Albion, on thy ſea-girt rock,
Bold ſhalt thou riſe, and brave th' inſulting ſhock:
Wiſdom *has waked*, from venal hands to rave,
And Valour's meed re-animates the brave.
Yet ſhall thy champions bring, with large increaſe,
Glory to England, and to Europe peace."

At the end of his book the author has given a liſt of the late and of the preſent Miniſters, which, we agree with him, " will give the reader an opportunity of judging, as far as men go, of their reſpective merits." In his ſatire he ſtigmatiſes two of the beſt-conducted, and moſt independent, papers of the day, *The Morning Poſt* and *The Courier*, as *lying* prints; but he has not ventured to offer any proof of his unfounded aſſertion. We ſhould wiſh to aſk him one more queſtion at parting:---With what propriety can he, who reprobates Mr. Perceval for accepting a ſinecure, under the peculiar circumſtances which we have deſcribed, dedicate his ſatire to Lord Grenville, who not only accepted a ſinecure of much greater value, but the firſt act of whoſe adminiſtration was, to paſs a law to enable him to keep poſſeſſion of that ſinecure, though he held another place which the Conſtitution had wiſely declared to be incompatible with it, and though, far from having the ſame inducement as Mr. Perceval had, he had no family to provide for, and had recently come into poſſeſſion of a very large fortune by the death of his wife's brother?

St. Stephen's: a Satirical Poem. By Horatius. 8vo. Pp. 52. 3s. Ridgway. 1807.

IN the laſt article we had good ſenſe and good poetry to make us amends for any errors in politics, or miſtakes in argument, which we might be deſtined to encounter. But here, alas! all the ſtores of Grub Street are ſpread before us; and among the rank weeds that diſguſt the ſight, not one ſolitary flower is diſcernible. To be compelled to ſubmit to the drudgery of reading nearly *ſeven hundred* ſuch lines as the following, is really too hard a taſk for any unfortunate critic!

" In dedication proſtitute their *Muſe*,
And lend her out for what ſhe can *produce*.
* * * * *

" Behind were ranked a much miſtaken clan
Of Iriſh, led by Doctor D—g—n-n.
There H-ſk-ſſ-n ſpit forth his harmleſs ſcorn,
And Lord de Bl-q—r ſtood with St-rg-s B—rn-.
* * * * *

" I, for my own part, feel extremely grateful,
And of my thanks would let him have a hatful.
* * * * *

" I'll puniſh France whene'er ſhe ſhall *tranſgreſs*,
For, Sir, I know the public *offices*.
* * * * *

" There Mr. C-nn-ng raiſed his angry *voice*,
And with clenched knuckles thump'd the table *twice!*"

The plan of this precious performance, if that can be ſaid to have a plan which is all confuſion, from beginning to end, is this:---It opens with a *ſublime* apoſtrophe to the "*Immortal* Fox," who is all but deified by the poet. Night comes on, and the guardian Genius of Britain appears, and addreſſes the author, as he ſits lamenting the loſs of his darling and the fate of his country;

" No longer guided by the great and good
In ſafe progreſſion o'er a dang'rous flood,
But ſteered by pilots, ignorant and vain,
And rock'd by whirlwinds on a raging main."

The Genius bids him be of good cheer, and aſſures him that his friends will come in again. This encourages him to proceed; and he takes a view of the reſpective demerits of the new Miniſtry, and of the merits of the new old Oppoſition. Mr. Pitt, of courſe, is a driveller and an aſs.

" Firſt of the band intrepid C-nn-ng ſtood,
In ſporting language, quite a bit of blood:
Pitt ventur'd firſt to ſmooth his flying mane,
Taught him to champ the bit, and feel the rein;
Curb'd the proud ſallies of his frolick *youth*,
And ſtaunch'd the foaming of his ardent *mouth*."

In ſtrains of equal ſublimity, and with ſatire equally pointed and equally fine, he delineates the characters of the Miniſters, and then paſſes on to their opponents; but with reſpect to them, whether *praiſe* or *ridicule* be his object, we are really at a loſs to decide. Nor will our readers wonder at our heſitation, when they read the following deſcription of Mr. *Whitbread*.

" To him, when raiſed on oratoric wing,
Imagination breathed her ſweeteſt *ſpring*;
Judgment on him her cleareſt beams *diffus'd*,
And ardour ſped the courſe that *Wiſdom* had *induc'd*." ! ! !

Now, among all the qualities which have been laviſhed on Mr. Whitbread by his admirers, we believe, *Wiſdom*, *Judgment*, and *Imagination*, were never to be found; Horatius, therefore, muſt certainly mean to *ſmoke the Brewer*.—His apoſtrophe to the "*illuſtrious* Petty" is the moſt mirth-exciting idea that ever entered the head of a poet. The *epithet* is ſo judi-

ciouſly choſen—it is ſo *appoſite* in all reſpects—and brings ſo many correſponding recollections to the mind, that the effect is perfectly irreſiſtible.

" Laſt, but not leaſt, a *venerable* name,
The *patriot* Gr-tt-n to the combat came.
His was a ſoul that knew no *touch of ill*,
A *magic organ* formed with niceſt ſkill;
And never yet has rude Oppreſſion's blaſt
O'er its *fine chords* in ſweeping fury paſt,
But all the *ſtrings* have ſpread the alarm amain,
And *ſtruck* the ſkies with more than mortal ſtrain."

We preſume it is an *Iriſh* organ that has *ſtrings*, which, when *blowed upon* by *oppreſſion*, commit an aſſault upon the *ſkies*. The metaphor may, for aught we know, be very fine and very correct, but, as we do not underſtand it, we ſhall not attempt to criticiſe it. Having introduced the great *luminaries* of the party, one by one, the bard, with more brevity than politeneſs, lumps all the *make-weights*, and ſome pretty heavy ones too, together.

" Many *illuſtrious* members ſhar'd the toil,
Temple, and Grenville, Romilly, and Doyle,
Sharp, Morris, Wilſon, Plumer, Fawkes, and Byng,
Calcraft, and more whom *time* forbids to ſing."

It is a ſhabby trick of the bard's thus to put his own *ſlights* to his friends on the ſhoulders of *Time*, who had as little to do with them, as either *Wit*, *Genius*, or *Fancy*. Having arranged his troops in battle array, he leads them forth to the fight, and *amuſes* us with a parliamentary debate in *rhyme!* Be not alarmed, good reader! we do not mean to let you partake of the amuſement; we ſhall give you one ſpecimen only, and a curious one it is, for after having made Mr. Sheridan *thus* diſplay his *eloquence*,

" Throughout my long and arduous career,
My ſeat has been, Sir, almoſt always here,
And almoſt always have my voice and *vote*
Oppos'd the meaſures Mr. Pitt has *brought*;"

he thus, unwittingly, puts the words of *truth* into his mouth—

" Has *he* ſo long been labouring to maintain
The real glories of his father's reign,
And ſhall he now, to carry private ends,
Deſert the ſtandard of his early friends?
No!—when *the fates* AT LENGTH *ſhall cut the ſtring*
That binds the being of a gracious King,
The radiant virtues of the *royal Son*
Shall ſooth our ſorrow for the parent gone."

The bard has *let the cat out of the bag*, to talk in his own familiar phraſeology, and diſcloſed the ſecret principle on which the late heterogeneous coalition was formed. Lord Grenville ſtudied *Price* more than *De Moivre*. But the odds are at preſent greatly againſt him; and it is more than poſſible that *all* his calculations will prove erroneous.

As we have given ſufficient proofs of the author's *ſublimity* in poetry, it is but juſtice to him to produce ſome ſpecimens of his *delicacy* in proſe.

" That great man (Mr. Pitt) was not *famous* for *recruiting*, by his *pri-*

vate exertions, the ſupplies of human live ſtock which he *deſtroyed* in his *public* capacity." Again—"How a footman muſt pity a L—rd of the B—d-ch—b-r! It muſt indeed be a naſty buſineſs, to do all a *K—ng's little jobs!*" We have ſomewhere read of the *Nightman of Parnaſſus*—ſurely this bard is admirably qualified for the office!

One of his notes on Dr. Duigenan deſerves ſomething more than *reproof*:—"Of Dr. D-g-n-n theſe notes ſhall not ſpeak—for to expoſe the follies and *crimes* of madmen and bigots, is, indeed, almoſt as endleſs and hopeleſs a taſk as it would be to find reaſons and excuſes for their conduct."

On diſmiſſing this worthleſs production, we cannot help reflecting on the ſingular fate of Lord Grenville, who is doomed to be panegyrized by the paraſites of one man whom he adviſed his Sovereign to expel from his Privy Council; and by the libellers of another under whoſe auſpices he firſt came into power, and by whoſe ſide he ſo long, and ſo ably, contended againſt his preſent aſſociates!

All the Talents' Garland; or a few Rockets let off at a celebrated Miniſtry. Inſcribed to the Hon. William Hill. 8vo. Pp. 56. 2s. J. J. Stockdale, Pall Mall. 1807.

THE reſpectable Gentleman to whom this ſatirical chaplet for the diſcarded Miniſtry is inſcribed, is one of the two loyal men who have made a firm and ſucceſsful ſtand at Shrewſbury againſt a little portion of the Talents, a declaiming Whig, and a promoter of the Romiſh claims. In that loyal town, as in ſo many other places, the CHURCH and the KING have proved triumphant. In oppoſition to the critical deciſion of "Chrononhotonthologos," whoſe effuſions are noticed in a preceding article, and who has the temerity to characterize three of the moſt deſervedly popular ſatires of the preſent day, as "wretched rhymes" and as "ſtingleſs verſes," we ſhall adduce the opinion of the collector of this Garland, which is certainly more in uniſon with that of the public.

"He does not, however, profeſs to rank theſe in the claſs with ELIJAH'S MANTLE, and the UTI POSSIDETIS AND STATUS QUO; the former of which is perhaps without equal, for claſſic elegance, in the Engliſh language. Polypus, the author of 'ALL THE TALENTS,' has ſhewn that he can alſo write proſe, which has point, as well as verſe. The Editor again repeats, that all the Wits and Poets have ſet themſelves in array againſt 'ALL THE TALENTS.' This is a mortifying conſideration for THE TALENTS, who had the whole corps of EDINBURGH REVIEWERS, including the author of that execrable pamphlet, ycleped '*The State of the Nation*,' in their pay, together with one HOPEful young poet, who has a genius fitted for much better things, and calculated to enſure him much higher PLEASURES."

This collection is compoſed, partly of original productions, and partly of fugitive pieces which have appeared in periodical publications. The longeſt of the former (at leaſt, we ſuppoſe it to be original, not having ſeen it before) is the firſt in the collection; entitled "Bull of Pope Pius VII. on the Change of the Engliſh Miniſtry, March, 1807." In a note, the Editor obſerves, "The members of the Whig Club, who meet monthly to boaſt the "Glorious Revolution of 1688," may properly be called new friends of his Holineſs; but perhaps the toaſt may now be changed for the pious memory

of James the Second. The deſcendants of Lord RUSSELL muſt join in it with peculiar propriety and ſatisfaction." The readers of this Review will probably remember that we particularly noticed the omiſſion of this Club, while its *ringleaders* were in office, to hold their annual meeting on the *fourth of November*, on which day they had invariably before celebrated the Revolution of 1688. We thought at the time, that the omiſſion was a ſacrifice of *principle* to *intereſt*; that it proceeded from a wiſh to conciliate the whole body of Romaniſts (ſome of whom, by the bye, are members of the ſaid Whig Club); particularly as the Head of the *Houſe of* RUSSELL (who, as the author of this piece truly obſerves, "ſeems to deſcend regularly to the Whigs as an heir loom, with the family intereſt and influence,") iſſued a prohibition to celebrate the ſame day in Dublin; and our opinion has been completely confirmed by the ſubſequent conduct of the Whig Miniſtry. *Now*, poſſibly, they may reſume their former feſtivities, again drink to the memory of King William, though they have abjured his principles; and the Duke of NORFOLK may once more give his favourite toaſt, "OUR SOVEREIGN THE PEOPLE," without the *unnatural* accompaniments of a *ſtammer* and a *bluſh*.

The Pope promiſes to conſole his miniſterial adherents for the loſs of their places and power, by ſending them abundance of relics and plenary graces; for inſtance,

"Firſt, to good Father Howick a mitre of lead,
By St. Denis erſt worn—who, bereft of his head,
Full many a league trotted nimbly about,
To ſhew folks they well may do buſineſs without.
Be to Windham St. Laurence's gridiron decreed,
To teach him the virtue he now will moſt need;
That when prov'd all a joke*, his fine *plan* late ſo boaſted,
He with patience may bear, like the Saint—to be roaſted.—
Give to Ruſſell (heir-loom†, to each Whig Faction, ſhackled)
Brains of gooſe that of yore i' th' Capitol cackled.
Petty's fame yet to ſave from miſtakes and miſchance,
Holy Water ſhall bruſh out his ſchemes of Finance:
Great Petty! ſo puff'd up for 'raiſing the wind,'
Who could take much from nothing‡, yet much leave behind;
Who could money create without Taxes or Loan,
Whoſe head John Bull thought the philoſopher's ſtone;

"* Mr. Windham, ſince his fraternization with the Foxites, has become very fond of a joke; but it is no joking matter to ſee a perſon of his talents and acquirements deſcend to be a ſort of double to Mr. Sheridan or Mr. Courtenay, to amuſe the Houſe in their abſence."

"† The elder branch of the Houſe of Bedford ſeems to deſcend regularly to the Whigs as an heir loom, with the family intereſt and influence."

"‡ Every body who reads Parliamentary Debates, muſt have ſeen that his Lordſhip ſucceeded to exhauſted reſources. Yet in leſs than ten months this Fiſcal Fortunatus diſcovered, not only money enough for the current year, but to carry on a war as long as that of Troy. Oh, that the Trojans had had ſuch a Chancellor of the Exchequer! but he is 'worth five of Agamemnon.'"

Till from all the vaſt plans he was taught to admire on,
John was rous'd to decide 'twixt ſmall beer* and pig-iron.—
For Sherry the Houſe of Loretto, fit giſt,
Right uſeful for wits who their ſtations oft ſhift;
That when driv'n by Paul from St. Stephen's protection,
Writs, duns, pour on Sherry from ev'ry direction†;
And armies of bailiffs, doors, windows, ſurround,
Of his houſe not a tangible piece ſhall be found:
So ſtill with law, honeſty, order, at ſtrife,
Sherry, lawleſs, may live as he's liv'd all his life.
To his Son ſend the ſkull of that aſs of renown
Which once mounted the chair, and harangued a whole town;
That if future Elections ſhould tempt Tom to ſpeak,
He may precedent plead of this ſame learned Greek‡.
A chaplet of Indian berries§, well bleſt,
From the toils of Impeachments ſhall give Whitbread reſt;
And tho' mobs his fine ſpeeches no longer admire,
They ſtill ſhall confeſs Whitbread's fame is *entire*.
Should Vienna, diſmay'd, ſoft Adair ſee reſign‖,
His knack at a miſſion to keep from decline,
We appoint him our Nuncio in Britain to ſhine:

"* 'I do now remember that poor creature ſmall beer. But indeed theſe humble conſiderations make me out of love with my greatneſs.'—*Henry IV.* Part II. act ii."

"† The accumulated claims and impunity of twenty-ſeven years' ſervice in the Houſe of Commons—'think of that, Maſter Brook.'"

"‡ The aſs however was unfortunately Tuſcan inſtead of Grecian; but the author of 'All in the Town of Tunis,' who will ever be high authority both in poetry and politics, as long as there is either taſte or loyalty left amongſt us, has determined, that in caſe of poetical urgency, Tunis might ſtand for Algiers; ſo we have ventured to call the aſs a Greek, preſuming that, as orators, Greek and Roman aſſes may be much the ſame. See Amnianus Marcellinus, lib. 27, where it is recorded that a certain aſs mounted the roſtrum at mid-day, and harangued the whole town of Piſtoya. The augurs, as may be ſuppoſed, were diſmayed and perplexed by this new ſort of prodigy, and knew not, at firſt, how to interpret it, till the event explained it as portentous of an upſtart adventurer's being advanced to truſt and office. But *horreſco referens*, truth obliges us to add, that the ſaid adventurer, who was called Terentius (though it is not mentioned he wrote plays), behaved as ſuch perſons, when in poſſeſſion of power, uſually do, and ſo came to be hanged. Our ſtory, therefore, if leſs poetical, is not leſs tragical than the one alluded to in the Anti-Jacobin newſpaper, concerning Jean Bon St. Andre and the Bey of Tunis."

"§ It is thought, notwithſtanding the late ſwearing amongſt the brewers, that porter-drinkers may underſtand the efficacy of Indian berries, and good Catholics alſo underſtand the virtue of chaplets bleſt by his Holineſs: this ceremony of bleſſing the Indian berries might alſo be here of peculiar uſe, to keep off the unhallowed touch of exciſemen."

"‖ Reſign, recalled, turned out, ſynonimes in political technicles."

Adair who, to figure in Corps Diplomatic,
The Chronicle robb'd of his labours ſo Attic* ;
Whoſe talents pacific whole legions diſarm†,
And preſerve our dear ſon, St. Napoleon, from harm.
To Tierney, the robe of St. Jerome‡ we'll ſpare,
On condition he gives to each barker a ſhare.
For the Grenvilles prepare diſpenſations§ a ſet,
To hold all the ſinecure poſts they can get.
But ſhould Edmund behold from the regions ſeraphic,
The firm vig'rous Stateſman‖ in jobs meanly traffic**,
E'en there he ſuch ſad falling off would deplore,
And exclaim that, of Patriots, the age is no more.
Or if the pure ſpirit of Pitt ſhould be told
(Which in Heav'n, as on earth, ſtill looks far above gold††),

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"' * La rime eſt une terrible choſe,' ſays the King of Pruſſia; and ſo his Holineſs appears to have found it; for nothing but an imperious poetical neceſſity could have given the appellation of Attic to Mr. Adair's labours in the Chronicle; for if we miſtake not, they are exactly of that deſcription which Pope tells us cannot be performed by wits. 'Wits have ſhort memories;' and Mr. Adair's memory is ſo tenacious, that he can, like Mr. Puff, give 'the whole ſpeech of a favourite Member, with the moſt flattering accuracy.'"

"† The ſedative effect of this gentleman's preſence at the Court of Vienna, reminds us of the appearance of the gentle beef-eater in the Critic —'I command you all in the Queen's name to drop your ſwords and daggers.'"

"‡ Dr. Jortin (who underſtood Catholic Claims and Catholic Saints better than Lord Howick) ſays, 'St. Jerome hath had a multitude of diſciples and imitators, ancient and modern, and the ſect of barkers hath been one of the moſt conſpicuous and formidable ſects in the Chriſtian World.' He might have added, in the Political World alſo, but perhaps, in his time, Politicians might be Chriſtians, and ſo included."

"§ Should a Popiſh Parliament enable the late Miniſters to reſume their offices, we may preſume that a diſpenſation from the Pope will enable Lord Grenville to hold as many incompatible ſituations as he chuſes, without having an act paſſed for that purpoſe."

"' ‖ That firm and vigorous Stateſman, Lord Grenville.'—*Burke.*"

"** We muſt not be ſurprized that his Holineſs accompanies his indulgence to Lord Grenville with a little cenſure, for Pius the 7th ſeems to be no adept in the ſcience of jobbing, or at leaſt made but a bad job for himſelf, in his dealings with Buonaparte."

"†† We are told that Mammon was

'———The leaſt created ſpirit that fell
'From Heav'n, for even in Heav'n his looks and thoughts
'Were always downward bent, admiring more
'The riches of Heaven's pavement, trodden gold,
'Than aught divine or holy.'

"The exalted character alluded to, we may therefore ſuppoſe to retain *his* ſuperior nature even in 'another and a better world;' the ſame as others, who, like Mammon, might, in Heaven, be looking for riches."

That Grenville had fordidly barter'd away
His fame for a pottage with Sherry and Grey;
Indignant he'd bluſh at this ardour for pelf,
And, lamenting his country, would joy for himſelf,
That, remov'd from ſuch ſcenes to his own kindred ſky,
He had left nought on earth—but A NAME NE'ER TO DIE*."

Could that illuſtrious philoſopher BURKE witneſs the preſent ſcene exhibited in his native country, how would he bluſh for "that firm and vigorous ſtateſman,"—moſt truly ſo called, when thoſe words were uttered—when he ſaw him *jobbing* with a Duke whom he had adviſed his Majeſty to expel from his Council for ſeditious language, and returning, for one of his own boroughs, that ſame Mr. *Robert Adair*, whom he joined Mr. Burke in ſtigmatizing as an agent in a *high treaſonable miſdemeanour!* We ſhall extract three other flowers from this ſatirical bouquet, and then conſign it, without further comment, to the judgment of our readers.

"THE CONFESSION OF A *GREY* FRIAR.

A SOLEMN DIRGE.

To the Tune of 'The Vicar of Bray.'

"In *good* Charles Fox's buſtling day,
I came to man's eſtate, Sirs;
To Blue and Buff ſtuck PATRIOT Grey,
Like nit to beggar's pate, Sirs.
By nature proud, I ſcorn'd controul,
For place and power I panted;
And, though a deſpot in my ſoul,
'Bout Liberty I canted.
For this with Whigs I was enroll'd,
The Whigs of modern day, Sirs!
But *now* with them few tenets hold,
A *motley* Whig is Grey, Sirs.

"Near twenty years in Stephen's ſane,
'Gainſt Pitt I rail'd and voted;
To Edmund Burke preferr'd Tom Paine,
O' th' Rights of Man I doted.
For good O'Connor's faith and troth
I would have pledg'd my own, Sirs;
At Quigley's ſentence I was wroth,
And griev'd for baniſh'd Stone, Sirs!
No longer now I mourn their loſs,
My Whig-Club friends—*good day, Sirs!*
Rome's holy cares the mind engroſs
O' th' *quondam patriot* Grey, Sirs.

"* It may be obſerved here, that his Holineſs, more liberal and decorous in his juſtice to this great man, does not pair him off in a commonplace eulogium with his far unequal rival; but the defence of Miniſters (that is, their attack on the King) relative to the Catholic Bill, abounded in unſeemly aſſociations. Mr. Pitt was praiſed in conjunction with Mr. Fox; and the King coupled, in an implied vote of cenſure, with the Courier and Morning Poſt."

" 'Gainſt Tories once I join'd the cry,
To William pour'd libations,
No *Iriſh Couſins then* had I,
No *Catholic Relations.*
The Teſts that ſhut out James's breed,
I deem'd it ſin to alter,
The Revolution Code's my Creed,
The Bill of Rights—my Pſalter.
Now, like my name, my note is chang'd,
A different game I play, Sirs;
Howick with Stuart's friends is rang'd,
No longer PATRIOT Grey, Sirs.

" For them, 'bout Iriſh feuds I'll *croak*,
And *bode* Rebellion's day, Sirs;
Canning, I know, my ſcheme will ſmoke,
And call me RAVEN Grey, Sirs!
Still on the Commons reſts our hope,
Once more to gain our quarters,
But if we fail, we truſt the Pope
Will ſtyle us—*bleſſed Martyrs!*
Now fare ye well, my Treaſury Chums,
St. James's gate is barr'd, Sirs;
And when your *Diſſolution* comes,
'*Like Newgate cocks, die hard,*' Sirs!"

" A NEW LOYAL SONG,

BY A LOYAL SUBJECT.

" Come liſten, brave boys, while I ſing;
In my feelings you'll all bear a part:
When my theme is the praiſe of our King,
I ſhall find a reſponſe in each heart.

" On George, in his patriot courſe,
May the heavens benignantly ſmile;
May he laugh at his foes, and their force,
Nor be dup'd by their cunning and guile.

" When the ſcourge of each Jacobin knave,
The bulwark and prop of the Crown,
Our Pilot, was laid in the grave,
And the Sun of Britannia went down,

" Our Sovereign, in 'midſt of his woes,
With age and with ſickneſs oppreſt,
On his conſcience relied for repoſe,
And left to our virtue the reſt.

" And though faction on faction ſhould ſtrive
To plant in that conſcience a thorn;
While there's one true-born Briton alive,
He ſhall laugh all their efforts to ſcorn.

" His people will cheriſh a King,
Who is faithful and true to his truſt;
To our old Conſtitution we'll cling,
And crumble his foes in the duſt.

" We have heard what Lord Howick can ſay,
His diſtinctions how ſubtle and keen!
Such a ſtateſman as that may be *Grey*,
But his wit I ſuſpect muſt be *green*.

" When he talks of obtaining conſent
Where he could not obtain approbation,
How indignant we feel, that he meant,
With ſuch nonſenſe to bubble the nation.

" O Grenville! with ſorrow we own,
That we mourn over talents like thine,
When we ſee thee, thy high ſpirit flown,
With this mean, quibbling junto combine.

" But high as thy genius we rate,
When we ſee thee from loyalty ſwerve,
We'll ſtand by OUR CHURCH AND OUR STATE,
And our Sovereign, whom God long preſerve."

" A GOSSIP'S STORY.

" When Miſs Catholic Bill, ALL THE TALENTS' ſweet child,
For her godfather's bleſſing at Court was preſented,
He thought that ſhe look'd rather *froward* and *wild*;
But they ſaid ſhe was innocent, docile, and mild;
So he gave—*with reluctance*—a kiſs, and conſented.

" A little while after, he found his adopted
Had been ſent by the Pope for THE TALENTS to nurſe;
He had reaſon to think that ſome dæmon had dropp'd it,
It was whelp'd with two horns, but the goſſips had cropp'd it;
So he took back his bleſſing, and gave it his curſe.

" At this the two goſſips went growling away,
Revenge in their boſom, and rage on their brow.
The firſt was a lady all clothed in Grey;
The next was a matron, converted, they ſay,
To the Catholic faith, by an Abbeſs at Stowe.

" ALL THE TALENTS were now in a terrible fret,
Told their beads, croſs'd themſelves, and the dear little Laſs:
The Abbeſs had promis'd to make her a pet,
Dame Moira to drill her, a ſhe martinet,
Dame Windham to raiſe her a *Levy en Maſs*.

" When, lo! on a ſudden, 'midſt horrible din,
The nurs'ry was fill'd with a ſmoke and a ſmell,
And who but the Devil himſelf ſhould come in:
He had borrow'd black L–d–rd–l–'s whiſkers and grin:
Say he, ' My dear goſſips, the child is my kin,
' She'll be d——d in old England—I'll take her to ——.'
[*Exit in fumo, et exeunt omnes.*"

We had intended to close our quotations here, but we really cannot resist the temptation of extracting two more short pieces, relating to one of the dirtiest transactions that ever disgraced any body of men.

"UPON ONE OF THE BROAD BOTTOMS LAYING IN A LARGE STORE OF PAPER, &C. A FEW DAYS BEFORE HIS DISMISSAL FROM OFFICE.

"Temple, with *saving* knowledge grac'd,
By Grenville high in office plac'd,
Before he left his Board,
Borrow'd a lesson from the ant,
And, provident 'gainst future want,
His paper-closet stor'd

"With twenty reams to serve his head
(For he can write as well as read),
Of foolscap, post, or crown;
But for his bottom, broad as two,
Double that number wouldn't do
Of common whity-brown.

"By some he was advis'd to try
Large blotting, or the small demy;
The last in size must fail;
Twelve reams o' the first he took for trial,
At length he fix'd on super-royal,
For timber, head and tail."

"ROMULUS AND REMUS:
AN EPIGRAM.

"Says Grenville—to our Church at home,
I still prefer the Church at *Rome;*
But, Temple! why this noise and vapour,
About your ninety reams of paper?
No matter what the Public deem us—
I'm Romulus, and you are Reamus."

CATHOLIC EMANCIPATION.

Brief Considerations on the Failure of the Catholic Bill, and its Inconsistency with the Constitution. 8vo. Pp. 15.

THE powerful arguments contained in this excellent little tract strike at the very *root* of that measure which has occasioned so much discussion, and so much alarm, in the kingdom. It denies, and upon the soundest constitutional principles, the *right* of the Legislature, even with the King's consent (admitting, for the sake of argument, the possibility of such consent being given), to sanction any measure which amounts to a violation of the Coronation Oath, which may be considered as the condition on which the crown is held. But, as we should injure the argument by abridgment,

and as the tract is ſhort, and *not publiſhed*, we ſhall lay the whole of it before our readers.

"In every ſyſtem, whether political or natural, there are certain conſtituent parts neceſſary to its very being; which, if changed in any conſiderable degree, affect its very nature and eſſence, and render it unfit for its prior uſes and purpoſes.

"If the branches of a tree were clothed with human hair inſtead of leaves, it would produce no fruit, nor renew the air, purifying it for animal reſpiration. Should the fins of a fiſh be given to a man inſtead of his arms and legs, and thoſe members be interchanged with the fiſh, neither the inhabitant of the ſea nor the dry land could exiſt. In like manner, ſhould any diſpenſing power be introduced into our Government, to alter our ſtatutes, to diſſolve the obligation of the ſubject to comply with them, to take away our bibles, to change the objects of our faith, to add to, or diminiſh, them; it is manifeſt our boaſted Conſtitution could neither yield the fruit of civil nor religious freedom; and in ſo corrupted an atmoſphere, we could not live, or move, or have a being, but we muſt be loſt and periſh.

"It is in this view we are to conſider the Catholic Bill, which, as being pernicious in its effects upon our Conſtitution in Church and State, has been reprobated by the virtue and firmneſs of our Patriot King; who has now made an appeal to the nation, to maintain their own rights and happy Conſtitution, by ſeconding the executive power in their ſupport. The Catholic Bill would have introduced, and any ſuch bill *in future* would introduce, a foreign principle into the heart of the Conſtitution; which would not *modify*, *reform*, or *improve*, what might admit of melioration, but deſtroy it altogether; for the component parts of ſuch a heterogeneous mixture could never amalgamate or unite into a friendly maſs; but muſt create a perpetual fever in the Conſtitution, which would ſoon produce its termination. A lawful King requiring oaths of allegiance, and a foreign ſpiritual power diſpenſing with the obligation of thoſe oaths, (with inſtances of which our hiſtory is replete; inſtances which frequently produced general diſtreſs to the nation, and brought it to the verge of ruin), can never co-exiſt in a free and Proteſtant nation. We muſt, therefore, be groſsly ignorant, or wilfully blind, and brutiſhly unconcerned for our religious and civil liberties, if we ſuffer the Church of Rome, which for many centuries hath filled the Proteſtant Churches with 'blood, and fire, and pillars of ſmoke,' a Church *which hath never diſclaimed her perſecuting principles*, but conſtantly avowed them by all her acts and deeds, by her Popes and Councils; which hath never to this day relinquiſhed her claims to univerſal dominion, ſpiritual and temporal; if, I ſay, we ſuffer that Church to have any influence in our councils, judicatures, fleets or armies; for that influence will grow, from its acting always in the ſame ſpirit, under the ſame head, and to the ſame end,---the extending and conſolidating her power over the whole earth, which ſhe conſiders as St. Peter's patrimony, to be diſpoſed of by the Pope, as the pretended Vicar of Chriſt and a Vice-God! but now the ſervant of Buonaparte!

"In a conſtitutional view, independently of all religious or ſpiritual conſiderations, neither the King nor the Parliament can change our civil or eccleſiaſtical eſtabliſhment. Of each part of my propoſition I ſhall give a ſhort proof. When a petition was preſented to the Houſe of Commons from certain of the Clergy and Civilians (called the Feathers Tavern Committee) praying relief from the ſubſcription required by law to the thirty-

nine articles, by Sir William Meredith, and ſeconded by Mr. Secretary Pitt, Sir Roger Newdigate oppoſed the petition, after ſome juſt animadverſion on the petitioners, in theſe words: 'Suppoſe,' ſaid the Honourable Baronet, 'for the ſake of argument, that no general criterion of Faith is neceſſary that the common wealth may ſubſiſt; and not only the laity, but the clergy adopt whatever whimſies ſtart up in a monſter-breeding fancy; yet, I think it may be eaſily proved, that this Houſe cannot give the leaſt countenance to this petition, if they do not intend to violate all law and juſtice. The King has more than once not only *declared* but *ſworn*, in a ſolemn, public, and deliberate manner, to preſerve our ſettlement in church and ſtate inviolate. By the coronation oath he is enjoined to maintain, to the utmoſt of his power, the laws of God, the true profeſſion of the goſpel, and the Proteſtant reformed religion eſtabliſhed by law. *Can* he abjure theſe words, for they are the expreſſions of the oath? *Can* he, in compliance with any miſtaken notions of his ſubjects, retract and annul his own act and deed, confirmed by the moſt ſacred and inviolable of all religious ceremonies? YOU COULD NOT affront him by ſuch a propoſition; and if YOU WERE SO ILL ADVISED, HE WOULD CERTAINLY THROW HIS CROWN INTO THE SEA SOONER THAN HE WOULD BE GUILTY OF SO DISHONOURABLE A BREACH OF HIS WORD.'

"'Suppoſe you ſhould now paſs an act to repeal the oath of ſupremacy and allegiance: do you imagine that I ſhould conceive myſelf abſolved from the obligation I HAVE CONTRACTED? You cannot look upon me ſo devoid of religion.—Oaths are matters of conſcience, that paſs between God and our hearts, and THEIR FORCE IS NOT TO BE TAKEN AWAY BY HUMAN AUTHORITY. The King will certainly view the point in that light. I wiſh the petitioners had done the ſame. Had they been ſo prudent, ſo conſcientious, there would have been no occaſion for this day's debate. This, however, is not the ONLY LAW that ſtands in the way of this petition. The Act of Union is a much more inſurmountable object: by that ſtatute the religious eſtabliſhment of either kingdom cannot be altered, *except* they be firſt reſtored to the condition in which they ſtood before it took place. Let the Parliament of Scotland and the Parliament of England become once more ſeparate and diſtinct bodies, and then you may talk of a ſecond reformation. *Till that ſtep is previouſly taken, the matter is impracticable: you cannot make the leaſt change in the Church of England.* The UNION, as well as MAGNA CHARTA, I hold as an irreverſible decree, binding at all times and in all circumſtances, like the laws of the Medes and Perſians. At any rate, I am convinced *the Act of Union has rendered all petitions of this nature inadmiſſible.* The clauſe in the Act of Union runs thus: after the demiſe of her Majeſty Queen Anne, the ſovereign next ſucceeding and coming to the Royal Government of the Kingdom of Great Britain, at his or her coronation, ſhall, in the preſence of all perſons who ſhall be attending, aſſiſting, or otherwiſe then and there preſent, take and ſubſcribe an oath to maintain and preſerve inviolably the ſettlement of the Church of England, and the doctrine, diſcipline, and government thereof, as by law eſtabliſhed, within the Kingdom of England, the dominion of Wales, and the town of Berwick-upon-Tweed.'

"The argument of the worthy Baronet above ſtated is irrefragable, and concluſive on the ſubject. It can be done away by no power but that of brute force, which would deſtroy our whole political and eccleſiaſtical

fabric at one blow. And it muſt be a matter of *utter aſtoniſhment* to every plain underſtanding, that any miniſter ſhould recommend to Parliament, or to his Majeſty, meaſures which cannot poſſibly be carried into effect without violating Magna Charta, the Act of Union, and the Royal Oath; as well as thoſe rights which are eſtabliſhed upon ſuch ſecurities. If this might be done, *once*, upon principles of political expediency (DETESTABLE DOCTRINE!) it might be done in every other inſtance, where oaths, and charters, and acts of parliament, ſhould ſtand in the way: and it would become abſolutely impoſſible for the Sovereign or the Parliament to give any pledge or ſecurity to the nation; all confidence, therefore, in the ſubject, that ANY PLEDGE would ſecure their rights, would for ever be excluded. Beſides, admitting that expediency might, in a moral view, do away the crime of violated oaths and contracts, yet the rights and privileges of thoſe whoſe particular intereſts are protected by ſuch pledges can never in common juſtice be infringed, without their own conſent; and, therefore, in every meditated caſe of the kind, it would be neceſſary to have the previous conſent of the nation, and of the parties eſpecially affected in their intereſts by an act which would run counter to every pledge and engagement hitherto given, as well as the principles on which thoſe intereſts and pledges are founded.

"But it is demonſtrable, not only upon the fixed and determinate principles of our own Conſtitution as eſtabliſhed by law, *but from the very nature of a government exiſting by delegated powers*, that even the legiſlature itſelf, in the plentitude of its power, is not competent to change that conſtitution of which it is the guardian and truſtee, and by which itſelf exiſts. This is no new doctrine. The proteſting Peers againſt the Earl of Lindſay's bill, in 1675, ſolemnly denied the power of parliament to alter the conſtitution: and the great champion of liberty, Junius, the celebrated Junius, reaſons thus upon the caſe, in the dedication of his letters to the people of England; obſerving, (and the obſervation muſt be admitted valid by the advocates of liberty) 'That the power of the King, Lords, and Commons, is not an arbitrary power: they are the TRUSTEES, not the OWNERS, of the State: they cannot ALIENATE, they cannot WASTE. When we ſay that the legiſlature is ſupreme, we mean, that it is the higheſt in compariſon with the other ſubordinate powers eſtabliſhed by the laws. In this ſenſe, the word ſupreme is relative, not abſolute. The power of the legiſlature is limited, not only by the general rules of nature, juſtice, and the welfare of the community, but by the forms and principles of our particular Conſtitution. If this doctrine be not true, we muſt admit that King, Lords, and Commons, have no rule to direct them in their reſolutions, but merely their own will and pleaſure: they might unite the legiſlative and executive power in the ſame hands, and diſſolve the Conſtitution by an act of parliament.'

"Upon theſe principles, which are equally incontrovertible either by the friends of the Conſtitution, or, as they affect to denominate themſelves, the friends of the people, the wiſdom, virtue, and patriotiſm of the King in reprobating the Catholic Bill, diſmiſſing the ſupporters of it from his councils, and appealing, like a father to his dear children, upon his conduct reſpecting their beſt intereſts, are evident to every man who is poſſeſſed of an impartial and honeſt mind. The Sovereign is bound by the moſt ſacred pledge, given to the nation, to preſerve the Conſtitution civil and eccleſiaſ-

tical as by law eſtabliſhed; and, *in conformity to that pledge, rightfully demanded of the ſervants of the Crown, a pledge on their part to recommend no meaſures to Parliament that were inconſiſtent with the Royal Oath and that Act of Union which is the cement of the kingdom of Great Britain; and which cannot be violated but by diſſevering both the kingdoms of England and Scotland, and bringing them back to their former hoſtilities, as well as deſtroying the whole civil and eccleſiaſtical eſtabliſhment of the Empire.*

"The diſpenſing power aſſumed by James II could not have done more for the introduction of Popery and arbitrary power, againſt which our anceſtors raiſed up the bulwark of the preſent Conſtitution, at the expence of ſo much blood and treaſure, than would have been effected by the Catholic Bill if its progreſs had not been intercepted by the Sovereign. Had our gracious King deſired to rule arbitrarily, he could not have deviſed more effectual means to that end than by encouraging, as that bill eventually muſt have done, a Roman Catholic Party in the boſom of the ſtate, and in our fleets and armies. For divide and conquer is an old maxim. Popery and arbitrary power are twin brothers, and inſeparable; but deſiring to govern only agreeably to the laws, his Majeſty, by an appeal to the ſenſe of his ſubjects in this matter, has done that, for which all of them who love religion and the Conſtitution muſt revere him for ever. The eſtabliſhment of the Catholic claims would have been an abſolute renunciation of the principles which placed William III, Queen Anne, and the preſent Royal Family, on the Throne of theſe realms; for the defence of our religion, laws, and liberties, which can never exiſt under a Popiſh Prince, Popiſh Biſhops, Admirals, Generals, and Judges. We wiſh our fellow ſubjects of every religious perſuaſion all the good we deſire for ourſelves: we wiſh not to obtrude Epiſcopacy upon our brethren of the Kirk of Scotland,—and the Epiſcopalians in that kingdom deſire not to overthrow the eſtabliſhment of the Kirk: they ſubmit for the ſake of peace. We deſire the freedom and happineſs of our diſſenting brethren in England, therefore grant them all the rights of conſcience and every privilege conſiſtent with the preſervation of the Eſtabliſhment, which alſo comprehends the majority of the ſubjects of the Empire: and therefore is our Eſtabliſhment guarded by the Teſt Act. In like manner we wiſh, ſincerely wiſh, every poſſible good to the profeſſors of the Catholic or Roman Faith, in theſe kingdoms. *But we cannot grant them power; becauſe power in hands adverſe to ſpiritual liberty, and the rights of conſcience, would prove our deſtruction. Do Papiſts* abroad grant power to the *Proteſtants* in their dominions? *Can* they, then, *aſk* what they *refuſe to give? Can we* have ſecurity to our perſons and religious faith under *their* dominion? How then *can they aſk us* to give up ourſelves, bound like Samſon, into their hands? *A few* of them may diſclaim the principles of perſecution: but their Church does not, never did, and never can. When the head and biſhops of their Church do plainly, unequivocally, in an open, formal, decided, and authoritative manner, *abjure* and *renounce* all perſecutions for conſcience ſake; all power of abſolving ſubjects from their oaths of allegiance to their lawful prince; when they ſhall allow *ſpiritual liberty* to all within the pale of their communion; when they ſhall permit *the reading of God's word* as enjoined by himſelf, *who alone is infallible*; then may we conceive there will be no danger to our perſons and liberties, ſpiritual and temporal, from admitting them to participate

in temporal power, which ſtill admits *them* to every private bleſſing *we* enjoy: but *till then, till this be done*, while the Church of Rome ſtands pledged, even *to this time*, by her Popes, Biſhops, Councils, and Decrees, *againſt ſuch conceſſions; and as we cannot forget the evidences of her bloody perſecutions for more than ſeven hundred years paſt; as we cannot forget the flames of Smithfield, the Maſſacre of Paris, the revocation of the edict of Nantz, the ſtill exiſting Inquiſition in Spain, and the late horrors excited by her members in Ireland; we muſt, we will, entrench ourſelves within our Conſtitution, and endeavour to maintain it with temper and firmneſs.*

" But there are two material circumſtances which at preſent force themſelves upon our attention, as decidedly adverſe to the admiſſion of the Catholic claims—one is, that the head of their Church, the Pope, and all the governing powers in that Church, are *now immediately at the foot of Buonaparte, the mortal enemy of theſe realms;* who will not fail to make uſe of all the influence of the Head of the Church of Rome to create every poſſible diſtraction in this country, in proportion to the power *our weakneſs and folly* may allow to the members of that communion to injure our ſtate; for *they muſt*, under pain of excommunication, act under the influence of their ſpiritual guides.

" My laſt conſideration is, that the Papacy and whole Romiſh Communion will fall ere long, by a dreadful and irretrievable ruin, for which reaſon *we cannot, we will not*, identify the intereſt of our church or ſtate with their church, or any part of it.—How far our late Miniſters were aware of this, *or believed it*, is not my concern to enquire; but certainly their *ſtate policy* had no *Proteſtant or ſcriptural policy mixed with it*. For the latter has long ſince warned us againſt *partaking of her communion, leſt we partake in her fate;* and has aſſured us, upon the Divine verity, that THE CHURCH OF ROME WILL PERISH, AND PROTESTANTISM, AFTER ITS PRESENT CORRECTIONS, WILL REVIVE IN A TRIUMPHANT AND MOST GLORIOUS MANNER.——' Let the King live for ever; and let all the People ſay, Amen!'"

Theſe arguments ſpeak ſo powerfully for themſelves, that nothing which we could ſay on the ſubject could poſſibly *add* to their ſtrength, and it is very far from our wiſh to *diminiſh* it.

REVIEWERS REVIEWED.

1. *The Beauties of the Edinburgh Review, alias the Stinkpot of Literature.* By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris.
2. *Earl of Lauderdale's Obſervations on the Review of his Inquiry into the Nature and Origin of Public Wealth.*
3. *Thelwall's Memoir.*
4. *Dr. Thompſon's Syſtem of Chemiſtry.*
5. *The Rev. Mr. Cockburne's Prize Eſſay.*
6. *Dr. R. Jackſon's Treatiſe on Fevers.*
7. *Rev. G. Faber's Diſſertation on the Prophecies.*

MR. Ring has proved himſelf ſo able an aſſociate in the art of *Reviewing Reviewers*, that we ſhall take the liberty of enliſting him, even

without his permiſſion, into our corps. In ſhort, if his preſent book had been written for inſertion in this department of our work, it could not have anſwered the purpoſe better. He has taken a very appoſite motto from a production of that truly learned and able chemiſt and ſcholar, Dr. Thompſon, of Edinburgh, of whoſe talents and knowledge we have had more occaſions than one of giving our deliberate opinion. "Such are the Edinburgh Reviewers: they reliſh only the garbage and excrements of literature and ſcience. It has become faſhionable, of late, to publiſh books under the title of *Beauties*. Were the Edinburgh Review to adopt a name according to the ſame plan, it might be termed *the Stinkpot of Literature*." Dr. Thompſon is perfectly right; Mr. Ring has taken the hint, and has ſelected a few of the *Beauties* of theſe *reſpectable* critics. Mr. Ring's ſentiments being in uniſon with our own on the ſubject, we ſhall adopt them, without alteration or comment. But we muſt firſt lay his ſhort, but pithy, preface before our readers.

"The plan of the Edinburgh Reviewers, however meritorious, has no claim to novelty; being borrowed from the Malays, Laſcars, and other Indian ſavages, who ſally forth in a ſtate of intoxication,

'And run a-muck, and tilt at all they meet.'

"In this attempt to profit by the malice of the age, and to live by ſcandal, their ſucceſs, it ſeems, has exceeded their moſt ſanguine expectations. This may be a compliment to themſelves; but it is no compliment to the public.

"While ſuch critics are encouraged, learning and genius will naturally be deſpiſed; and no talent be eſteemed, or foſtered by the ſunſhine of public favour, but a talent for ſlander and abuſe."

This will certainly be the caſe, ſo long as critics endeavour to ſubſtitute, in their judicial deciſions, *aſſertion* for *proof*; and labour more to diſplay wit, than to evince judgment. The principles of the Edinburgh Reviewers, and the tendency of their efforts, may be tolerably appreciated by the character of their patrons; they were moſt of them provided for by the late Miniſtry, who ſought to render the King a cypher in the State, and to raiſe up a power ſuperior to Royalty. We ſhall now avail ourſelves of Mr. Ring's critical abilities.

"The beauties of the Edinburgh Review are the theme of every tongue; it is however now generally agreed, that its chief beauties are calumny and detraction. Our Engliſh Reviewers are at a loſs to account for the conduct of their Caledonian brethren; and expreſs their ſurpriſe at a publication of this kind, which, inſtead of beſtowing praiſe where due, makes war on the whole hoſt of authors, and mangles them without mercy, for the ſake of amuſing the public.

"They think the Edinburgh Reviewers would have conſulted their own intereſt, rather by cultivating the favour of literary men, than by offending them; but in this they only betray their ignorance. Literary men are not thoſe, who are moſt likely to be captivated by the Edinburgh Review. Thoſe who are moſt likely to be captivated by ſuch a performance are the multitude, who read rather for amuſement than inſtruction; and it is of little conſequence to mercenary ſcribblers, whether they pleaſe or diſpleaſe the judicious few, provided they pleaſe the multitude. As to the Editor

of the Edinburgh Review, he congratulates himself on his success, and exclaims with Drunken Barnaby,

'Suavis odor lucri tenet,
Parum curo unde venit.'

"The Earl of Lauderdale, in his 'Observations on the Review of his Inquiry into the Nature and Origin of public Wealth,' in the eighth Number of the Edinburgh Review, informs us, that he should not have thought it necessary to publish them, were he not convinced, '*that the tone of confidence and self-sufficiency which the Reviewer has assumed, may often impose on the cursory reader; that his petulant invective will gratify the malicious; and that his comment, however absurd, might, if allowed to pass without an answer, indicate a triumph in the opinion of both.*'

"Mr. Thelwall, whose Memoir has been grossly traduced and misrepresented by the Edinburgh Reviewer, after alluding to the forgeries committed by him in that character, and the money which he thus obtains from the deluded public by false pretences, thinks it probable, that he may have pleaded away the lives of his fellow-beings for the perpetration of a similar crime. He next quotes the following passage from Shakespeare:

'———Who steals my purse, steals trash;
'Twas mine—'tis his—and has been slave to thousands:
But he who filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed.'

"He then observes, that this art of enriching themselves by filching from others their good name, which Shakespeare thought impracticable, has now been invented; and not only invented, but reduced to a regular system, by a set of *Advocate-Reviewers*, who have organized and incorporated themselves into a regular partnership, for the purpose of sharing their ill-gotten booty. He also observes, that many unhappy persons, whose lives may have been pleaded away by an *Advocate-Reviewer*, might have had better pleas of mitigation and excuse for their crimes, than he can have.

"When Mr. Thelwall advises an Advocate-Reviewer to get his bread by honest arts, he may certainly demur: he is not bound to make a faithful transcript of an author's words: that is the business of a copying clerk. He will however, in all probability, learn a little caution from this, and some other hints which he has lately received. Forgeries and other efforts of genius, while they raise some men to the bar or the senate, raise others to *a higher post*.

"These wonderful phenomena in the literary world are said to be endowed with the gift of tongues; but, as critics, if they are endowed with the gift of every tongue under heaven, and have not charity, they are nothing worth. The weapons which they borrow from the French and Italians are no atonement for the want of English sincerity and good faith.

'Arcum Nola dedit, dedit illis alma sagittam
Gallia, quis funem quem meruere dabit.'

"Our English Reviewers are rather short-sighted, when they cannot discover the reason why their northern brethren make war upon the whole tribe of authors, and mangle them for the amusement of the public. They

are not ſo ſtupid but they know, that authors in general have *more wit than money;* and that the readers of *their Review* have in general *more money than wit.*

"In this opinion of the motives by which theſe Reviewers are influenced in their ſarcaſtic and illiberal remarks on the different publications which come before them, I am confirmed by the teſtimonies of authors of the firſt rank in literature and ſcience. Dr. Thompſon, of Edinburgh, whoſe excellent Syſtem of Chemiſtry is depreciated in that Review by a jealous rival, obſerves, that 'the reader will naturally wiſh to know why ſuch pains were taken to detect faults; while the other parts of the performance were paſſed over in contemptuous ſilence. Happening to make this obſervation to a friend of mine, he favoured me with the following ſolution. "Once," ſays he, "I put a ſimilar queſtion to an Edinburgh Reviewer, and received for anſwer, We wiſh our book to ſell, and know enough of the taſte of the public to ſuit their palate. Ridicule and invective alone are certain to command ſucceſs. If no faults can be detected in an author, a little miſquotation can do no harm. You may alter his meaning, and then abuſe him for abſurdity. Moſt of our readers will take us at our word, and inquire no farther."

"The Rev. Mr. Cockburne, Fellow of St. John's College, and Chriſtian Advocate in the Univerſity of Cambridge, the fortunate candidate for Mr. Buchanan's prize, was honoured with the approbation of the beſt judges which our Engliſh univerſity affords; but the ſame envious and malignant Reviewers endeavoured to blaſt his laurels with their northern mildew.

"In this attempt, however, they were foiled. The learned and ingenious author has completely vindicated himſelf from their ſlander. He obſerves, that the work which they cenſured had been honoured with the approbation of three judges of conſiderable literary character, appointed by the Univerſity of Cambridge to adjudge Mr. Buchanan's prize; and that whatever attacks were made on the author of the work, would probably, in this inſtance, inflict ſome wounds on them.

"He then obſerves, 'The motto of the Reviewers tells us, "the judge is blamed when the guilty eſcape;" and their *conſtant practice* proves how little hope of mercy can be entertained by thoſe culprits who are brought before their tribunal. He begs leave, however, to remark, that the eſcape of the *guilty* is not the *only* matter for which a judge may deſervedly incur cenſure.'

"Mr. Cockburne very ably repels the unjuſt and malicious attack of the Reviewers. He maintains the accuracy of his ſtatements; and proves, that, inſtead of his having committed the errors laid to his charge, the Reviewers have committed them all.

"He then proceeds as follows: 'Since, Gentlemen, this ſingle paſſage proves at once *my accuracy* and *your miſrepreſentation*, I think all further comment unneceſſary.—I am well aware, that *the ſucceſs of your Review depends on its aſperity.* Its editors have evidently diſcovered that authors are commonly *jealous of each other;* and *love to read of each others faults.*—They know, alſo, that thoſe perſons who *cannot write* are envious of thoſe who *can;* and equally delight in reading of their errors.—Thus, by continually finding fault, all palates are gratified, and numbers are

tempted to come to the feaſt; while the high ſeaſoning of the Edinburgh Review gives an additional zeſt to every morſel.

" ' It would be in vain, then, to aſk of *you* either candour or mercy. It would be aſking you to give up *your daily bread.*—Exaggeration and invective—we not only *pardon*, but *expect*; we almoſt *require* them: but *the privilege of perverting truth*—is *more than your neceſſities can demand*; or *our ill-nature grant.*'

" Mr. Cockburne ſays, he fears the ' public are *very little intereſted in this diſpute.*'—The public, however, are *very much intereſted in this diſpute*; whether they know it or not.—Mr. Cockburne juſtly obſerves, ' the truth is, that profeſſed critics, of all kinds, think it neceſſary *always to ſay ſomething*; and *moſtly to find fault.*—They *cenſure at random*; truſting, that the ignorance of their readers and hearers will at leaſt equal their own.

" ' Deſpairing of ſucceſs as authors, they conſole themſelves with the recollection of the old French epigram:

' Damis, auteur froid et malin,
Se croit critique vif et intégre;
Cela ce peut,—de mauvais vin
On fait ſouvent très bon vinaigre.'

Ill-nature, blended with cold blood,
Will make a critic, ſound and good:
This uſeful leſſon hence we learn,—
Bad wine to good ſound vinegar will turn.

" The Editors of the Review pretend, in their advertiſement, that their publication is ' *diſtinguiſhed by an impartiality, which no party-zeal has hitherto called in queſtion.*'—Nothing can be more falſe; of which the following paſſages in Mr. Cockburne's pamphlet afford ſufficient proof.

" ' Mark your *wilful miſrepreſentation.* I ſaid, not that if Poonah and Berar were under the ſame prince, the whole Mahratta ſtate *would be* in a ſingle hand; but, that there would be *danger* of ſuch an event.'

" ' Your ſecond objection is *contemptibly trifling.* You allow that the Peiſhwa poſſeſſes all the real power of the Poonah ſtates, while the Rajah of Sattarah is a non-entity; yet you ſay I am wrong in fearing, that the power of the two ſtates ſhould be united; ſince the Rajah of Berar has not laid claim to the nominal rajahſhip of Sattarah, but only to the real authority of the Peiſhwa!—Trifling as your objection is, it is, however, *as uſual*, not founded on fact.'

" ' It does not ſignify at all, whether this court was firſt eſtabliſhed in one place or the other; but I have detailed the facts, for the ſake of ſhewing, that in your *eagerneſs to find fault*, you ſeize even *the moſt trivial circumſtances*, and are *indifferent whether you are right or wrong.*'

" ' Throughout the reſt of your critique, you ſeem *labouring to find fault*; but in a manner ſo confuſed, that I am not certain what it is you object to.'

" Dr. Robert Jackſon, the celebrated author of a Treatiſe on Fevers, is another object of the calumny of theſe ſarcaſtic Reviewers. In a letter addreſſed to the Editor of the work, he alludes to his motto, ' *Judex damnatur cum nocens abſolvitur*;' and thinks it fair to add, ' *Judex bis damnatur, ſi innocens mulctetur.*' In plain Engliſh, if the judge who acquits the

guilty deſerves damnation, the judge who condemns the innocent deſerves double damnation.

" He ſays, his preſent pamphlet is called for, by the illiberal manner in which the Reviewer has treated his publication, entitled, ' Remarks on the Conſtitution of the Medical Department of the Britiſh Army.'—He declares, that if the Review were to be read only by thoſe who read the Remarks, he ſhould not have thought it neceſſary to take this trouble; but as *garbled ſtatements*, *raſh aſſertions*, and *pointed invectives*, may impoſe on the judgments of thoſe who only examine things ſuperficially, he thought it his duty to publiſh this reply.

" The following letter, which I lately received from an eminent medical man, is an additional proof of the arrogance and preſumption of the Edinburgh Reviewers, when they pretend that their impartiality has never been called in queſtion.

" ' I ſend you an extract from the Supplement to a Diſſertation on the Prophecies, publiſhed in 1806 by the Rev. George Faber, B. D. Vicar of Stockton-on-Tees. He complains of a criticiſm in the Edinburgh Review, expreſſed " in terms alike unworthy of a ſcholar or a gentleman," wherein the Editor has found fault with his derivation of a Phœnician word; againſt which, however, Mr. Faber has well defended himſelf, and is ſupported by the reſpectable authorities of Mr. Bryant and General Vallancey.

" ' No perſon,' ſays Mr. Faber, ' who is acquainted with the ambiguity which attends the derivation of oriental words, when expreſſed in weſtern characters, would have uſed the language which this Editor has done; but *indiſcriminate ſcurrility, not candour, is the characteriſtic of the Edinburgh Review*—I conſider it a queſtion of very nice diſcrimination, whether to be abuſed by the Editor of the Edinburgh Review, and in the ſame ſentence with my two learned friends, Mr. Bryant and General Vallancey, *ought to be accounted an honour, or a diſhonour.*'

" ' The Editor impudently inſinuates, that Mr. Faber had never ſeen Herodotus; to which he replies, " This pitiful inſinuation, worthy of the quarter whence it originates, will ſerve only to provoke a ſmile in the countenance of thoſe, who know that it has been my fate to occupy the ſituation of a college tutor ten years of my life; in the courſe of which period, the very paſſage which the man charitably ſuppoſes I have never ſeen in the original, has been peruſed and reperuſed by me *at leaſt a dozen times!* Before the perſon who is generally ſuppoſed to be *the conductor* of what HE calls *The Edinburgh Review* next obtrudes his lucubrations on the public, it would be well if he reſolved to write with *more caution*, and *leſs pertneſs.*"

" One reaſon why the learned and reverend author doubts the propriety of the title Edinburgh Review, is, that it is only a pretended Review; another probably is, that the conductor and his hirelings are now reſident on this ſide of the Tweed, enjoying the fruits of their labours, eating their way to the Engliſh bar, and laughing at the credulity of John Bull.

" Some of them are ſaid to be choſen members for rotten boroughs; an office for which they are admirably calculated. It is generally believed, however, that even thoſe ſinks of corruption did not chooſe them as their repreſentatives, till they had made them *part with the wages of their iniquity.* Be this as it may, there is no room to doubt that they will faith-

fully perform their duty *to themſelves*; and the walls of St. Stephen will ſhortly reſound with—*Wha wants me?*

"The ſpecimens which I have given of the ſpirit and tendency of the Edinburgh Review, are probably ſufficient to convince every perſon of common ſenſe, that its authors are not actuated by juſt and honourable motives; but by jealouſy, ſelf-intereſt, and ſpleen. They ſeem determined to diſparage and depreciate all that is excellent in Engliſh literature; and to raiſe their own reputation on its ruins. Their publication, indeed, can no longer be conſidered as an Edinburgh Review. It is now generally believed, that it is principally manufactured in London; and that John Bull, as uſual, is harbouring in his boſom the ſerpents who are trying to ſting him to death."

Our readers, we doubt not, will admit the qualifications of Mr. Ring to be one of our fraternity; and leaving the Edinburgh Reviewers in his hands, we ſhall return him our thanks, and bid him adieu for the preſent—promiſing, however, to renew our connection with him in our next Number.

POLITICAL DISCUSSIONS, AND THE EDINBURGH REVIEW.

Sir,

PERMIT me through the channel of the Anti-Jacobin to enquire, whether the Editors of the Edinburgh Review wiſh to be conſidered as engaged in the ſervice of literary criticiſm, or of political diſcuſſion. The latter ſubject ſeems very much to preponderate; and the reader, who retires voluntarily from the claſhing intereſts of all party queſtions, finds himſelf involved in diſputes with which he imagines the lovers of literature wiſh not to engage. That it may be generally an intereſting ſubject, is very poſſible; and making allowance for ſome acrimony, and for evident bias, the thoughts of the reviewer are certainly clothed in good language, and delivered with clearneſs and manlineſs of expreſſion. To apply, however, the words of my old friend Horace to a Review profeſſing literary reſearch, we may obſerve, "Non erat his locus." The Anti-Jacobin Editor may poſſibly, upon the firſt bluſh, feel his withers ſomewhat wrung by this remark, and the galled jade may be inclined to wince; but the caſe is by no means parallel. The Anti-Jacobin was profeſſedly edited with the deſign of correcting political opinions, and of giving a proper bias to the public mind, which certain writers, and certain ill-deſigning men, were endeavouring to miſlead. Inſidious attacks were inſidiouſly made; principles ſubverſive of civil ſubordination, and deſtructive of religious truth, were diſſeminated under the guiſe of literary criticiſm; and magazines, reviews, and other periodical publications, were made the vehicles of ſedition and blaſphemy. How much they had ſucceeded; how much, like Milton's fiend, they had inſtilled their poiſon into the liſtening ear of ſimplicity, and ſeduced the mind of the unwary, every friend to his country muſt have ſeen with horror. The Anti-Jacobin ſtood boldly forward; ſtemmed the overwhelming torrent; and, providing a timely antidote, expelled the deadly venom. What it profeſſed freely, it executed wiſely; and has ſecured univerſal approbation.

The advertiſement prefixed to the firſt number of the Edinburgh Review is now before me; it ſurely could afford no reaſon to expect that its

pages ſhould be dedicated to purpoſes of politics or party. Theſe ſubjects too much abound, where we look only for inſtruction and literary improvement; and well executed as this work is, it really is much to be lamented that it ſhould ſo much devote to inferior purpoſes that time which would be better employed in the execution of their promiſed plan. While the pen is in my hand, will they be angry if we ſuggeſt that, generally ſpeaking, when the name of the author or the printer is national, we have but little doubt that panegyric will enſue! May we likewiſe aſk, why, in the laſt Review, the ſpeech of Mr. Birch's and others on the Catholic claims are very fully criticized; but, although the name of Lord Hawkeſbury is mentioned to come under conſideration, his Lordſhip's ſpeech is but curſorily noticed? The inſinuation conveyed in their brief criticiſm is not quite ſatisfactory, and induces me rather to ſuſpect that the arguments were unanſwerable, than that they were undeſerving notice. Perhaps the Editors may not give me credit in ſaying, that theſe hints are thrown out as the ſuggeſtions of a friendly inclination, and by no means as proceeding from malevolence. One thing they may rely upon,----they are not dictated by revenge, for critical cenſure. "Oh! that mine enemy would write a book," has, among many other weighty reaſons, deterred me from appearing before the public tribunal as an author.

With much eſteem, both for the Edinburgh and for the Anti-Jacobin Review, I deſire to ſubſcribe myſelf,

ANICUS.

NO POPERY, AND THE MONTHLY MAGAZINE.

ON former occaſions we found it neceſſary, in diſcharge of this important part of our duty, to make animadverſions on the Monthly Magazine, becauſe it manifeſted principles ſubverſive of our Conſtitution in Church and State.

In our 13th volume, page 328, we made the following obſervation on it: "Of all the publications which profeſs to criticize works, there is not one conducted with ſo little ability, or with ſuch contempt of truth and juſtice, as that notable farrago, ycleped the Monthly Magazine, publiſhed and edited by Mr. Richard Phillips, formerly of Leiceſter; which has been for ſome time paſt a vehicle for the ſentiments of all who are diſaffected to our eſtabliſhments, both in Church and State. Mr. R. P. will now be convinced of the fallacy of thoſe hopes which he proclaimed to the world, in his *Picture of London**, that the Anti-Jacobin Review, there impudently and falſely aſſerted to have been eſtabliſhed *for party purpoſes*, would, now that the happy period of peace was come, be ſuppreſſed."

We are concerned to find that this miſchievous work ſtill maintains the character which we then gave of it; for its Editor has had the hardened audacity to publiſh, in the number of that work for May, a moſt falſe and ſcandalous libel on the Eſtabliſhed Church, entitled, "Concerning a War Hoop," in which he impudently and untruly aſcribes to it thoſe ſanguinary and intolerant principles which are inherent in, and interwoven with, the Popiſh faith; and he inſinuates, that they have unremittingly occaſioned

* Anti-Jacobin Review, vol. x, p. 383.

the moſt barbarous perſecutions. It is well known that, if any perſon ſhould attempt to reflect on Popery, in any ſtate where it is the eſtabliſhed religion, he would draw on himſelf the ſevereſt vengeance of its fanatical profeſſors; but this ſlanderer of our holy religion abuſes that toleration which our excellent Conſtitution ſo liberally extends to ſectaries of all deſcriptions.

He ſays, "there are no words in our language which have been ſo often written in letters of blood, as *No Popery*."

It ſhould flatter the pride of Britons, that their anceſtors often ſucceſsfully reſiſted the monſtrous ambition of the Roman pontiffs, even ſome centuries before the Reformation, becauſe they knew that a complete acknowledgment of, and a ſubmiſſion to, that univerſal ſupremacy which they claimed, would produce an extinction of civil liberty, and an unrelenting ſpirit of perſecution. It is well known that the Saxon Church, previous to the Conqueſt, was free and independent of the Roman ſee. The Venerable Bede tranſlated the holy ſcriptures in the beginning of the eighth century, and they were ordered by the Saxon homilies to be read by all ranks of people*. King Alfred appointed John Scotus Erigena a profeſſor in his newly eſtabliſhed Univerſity of Oxford, ſoon after he had written a treatiſe againſt tranſubſtantiation; which he deſcribed as an abſurd and a monſtrous innovation. The Saxon clergy married; and it was not till the reign of Henry I, that celibacy was enforced among the Engliſh eccleſiaſtics†. By a law of Edward the Confeſſor, who began his reign A.D. 1041, the King is acknowledged to be ſupreme head of the Church. The preamble begins thus: "The king, who is vicar of the Higheſt King, is ordained to this end, that he ſhould govern and rule the holy Church, and defend the ſame againſt wrong doers, and root out workers of miſchief‡." This alludes to Papal encroachments; for about that time the popes were diſturbing the peace, and attempting to violate the freedom, of continental ſtates, by their buſy and miſchievous interference, and their haughty pretenſions to an univerſal ſupremacy§. William the Conqueror, like Pepin of France, was deſirous of having the Papal ſanction for his invaſion and conqueſt of England; and he obtained a bull, a conſecrated ſtandard and a ring with one of St. Peter's hairs in it, to hallow his enterprize. Though he introduced the Popiſh ſuperſtition into England merely becauſe it was well calculated to promote that deſpotiſm which he intended to eſtabliſh, he reſiſted the tyranny and rapacity of the Pope, and would not allow his interference in the concerns of his kingdom‖. He would not ſuffer his ſubjects to acknowledge any perſon as ſuch, without his orders; nor to receive letters from him, unleſs they were firſt ſhewed to him. Nor would he permit any of his prelates to go out of his dominions to attend ſynods or councils, upon any Papal ſum-

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* Lewis's Tranſlations of the Bible.

† When this took place, the biſhop commonly gave licences to his prieſts to keep concubines.

‡ Spleman's Councils, t. i, 108.

§ Carte, vol i, p. 419.

‖ Ibid. p. 384. It was poſitively declared by a law of William, that he had eccleſiaſtical juriſdiction.—5th Coke's Reports, p. 11.

mons, without his expreſs leave and conſent*. He would not allow the Archbiſhop of Canterbury, nor any of the ſynods or councils in which he preſided, to paſs any canons or conſtitutions, unleſs they had been approved of by him†. He would not ſuffer any of his biſhops to excommunicate, or to denounce any eccleſiaſtical cenſure, without his permiſſion previouſly obtained by a warrant‡. That ambitious pontiff Gregory VII complained of theſe orders; he ſummoned ſome of the Engliſh prelates to attend a ſynod, and even required the Conqueror to do homage to him for the crown of England: but his ſummons was ſlighted, and his demand was refuſed with contempt§. Carte makes the following remark on this ſpirited conduct of William:---"This King had too much ſpirit and capacity to ſubmit to ſuch demands, and was too much maſter of his ſubjects to ſuffer any inconvenience from his refuſal; but ſome of *his ſucceſſors were forced on occaſion to comply; and the diſputes they were obliged, in behalf of their regalities, to have with the Court of Rome, proved a continual ſource of infinite diſorders and miſchiefs to his kingdom.*"

The four monarchs who ſucceeded William continued to follow his example, in reſiſting the inſolent pretenſions of the Roman pontiffs; but the clergy, who are their vaſſals, gradually faſcinated the multitude by falſe miracles and various ſuperſtitious devices, acquired a complete aſcendency over them, and finally transferred their allegiance from their Sovereign to the Pope. We cannot be ſurpriſed at this, as a Popiſh prieſt, in his canonical oath, promiſes "to receive and profeſs the ſacred canons and general councils, particularly that of Trent;" which recognizes and ſanctions all the impious doctrines of the 4th Lateran; and he alſo promiſes, "to condemn, reject, and anathematize all things contrary thereto, and all hereſies which the church has condemned, rejected, and anathematized‖." A biſhop in his oath of conſecration ſwears thus, "The rights, honours, privileges, and authority of the holy Roman Church, and of our Lord the Pope, and his ſucceſſors aforeſaid, I will be careful to preſerve, defend, enlarge, and promote." "All heretics, ſchiſmatics, and rebels againſt our ſaid Lord and his ſucceſſors aforeſaid, I will to the utmoſt of my power perſecute and oppoſe."

In order to imbue the multitude with the dangerous doctrines of the Romiſh Church, children are required, at the age of ſeven years, to attend the confeſſion-box of their prieſts.

King John thought, in imitation of his anceſtors, to preſerve the independence of his kingdom againſt the encroachments of the holy ſee, but

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* Carte, vol. i, p. 419.

† Ibid.

‡ Ibid. We ſhall refer our readers to vol. xxii, p. 506, of this work, for the dreadful effects of excommunication in Ireland at this time, and for the unbounded influence which it gives the prieſts there.

§ Carte, vol. i, p. 419.

‖ Theſe councils preſcribe as a religious duty, that no Roman Catholic can conſcientiouſly ſubmit to, or obey, the laws and inſtitutions of a Proteſtant ſtate, the nullity of oaths of allegiance to ſuch, and the extirpation of heretics. Can we be ſurpriſed, then, that reſtrictions ſhould have been impoſed on the votaries of the Pope, in every country which renounced his ſupremacy?

it was too late; for his people were made aliens to him, by the active zeal of their ſpiritual paſtors. Pope Innocent III excommunicated him, and abſolved his ſubjects from their oaths of allegiance, deprived him of his dominions, and transferred them to the King of France. His ſubjects having revolted againſt him in obedience to the Papal excommunication, he was driven to the dreadful neceſſity of reſigning his realms to the Pope; of holding them in future, as his vaſſal and feudatory, by homage; and as an acknowledgment of his ſuperiority, he was obliged to bind himſelf and his ſucceſſors to pay him ſeven hundred marks for England, and three hundred for Ireland. When the Barons laid the foundation of our glorious conſtitution, by obtaining Magna Charta, that odious tyrant King John appealed to the ſame Pope, who, to ſecond his deſpotic views, iſſued a bull, in which, "*from the plenitude of his unlimited power, and the authority which God had committed to him, to build and deſtroy kingdoms, to plant and overthrow,*" he vacated and annulled the whole charter, and abſolved the King and all his ſubjects from any oath which they might have taken to obſerve it; *and he denounced a general ſentence of excommunication againſt any one who ſhould perſevere in maintaining ſuch treaſonable and iniquitous pretenſions.*

The Papal power, thus gradually and inſenſibly introduced into various European ſtates by the Papiſh clergy, has been equally inſtrumental in rivetting the chains of ſlavery on the ſubjects of deſpotic princes, and in exciting and promoting rebellion againſt ſuch ſovereigns as had fortitude enough to reſiſt the inordinate ambition and avarice of the Roman pontiffs. Can it be a matter of ſurpriſe, then, that any nation who loves civil liberty, ſhould at all times exclaim—*No Popery?*

Mr. Locke, in his Eſſay on Toleration, makes the following excellent obſervation on this deadly foe to our conſtitution in Church and State; which conveys a ſalutary admonition to the Britiſh public, at this time, when the rapid growth of Popery is ſo alarming. "That church can have no right to be tolerated by the magiſtrate, which is conſtituted upon ſuch a bottom, that all thoſe who enter into it, do thereby, ipſo facto, *deliver themſelves up to the protection and ſervice of a foreign prince.* For by this means, the magiſtrate would give way to the *ſettling of a foreign juriſdiction in his own country, and ſuffer his own people to be liſted, as it were, for ſoldiers againſt his own country.*" The ſucceſſors of Pope Innocent III were ſo much flushed with the victory which they obtained over King John, that they practiſed the moſt enormous oppreſſions and exactions in England. In conſequence of this, the Britiſh people in the reign of Henry III entertained ſerious thoughts of ſhaking off the Papal ſuperſtition*; and they had ample reaſon for exclaiming, *No Popery.* Afterwards the following laws were enacted to put an end to the tyranny and rapacity of the court of Rome, the 35th of Edward I, called the ſtatute of Carliſle; the 25th of Edward III, called the ſtatute of proviſors; and the 16th of Richard II, cap. 5. Lord Coke tells us in his ſecond Inſtitute, p. 585, that in the debate on the ſtatute of proviſors "the Pope for divers uſurpations was called the common enemy of the king and the realm†." It was further ſaid, "By brocage and unlawful means, the Pope received ſo much of eccleſiaſtical dignities in this realm, as

* Hume, vol. i, cap. 4.

† Should we regard him as a friend, when he is a mere inſtrument in the hands of Buonaparte?

is more than the king's wars, who then was, and of long time had been, in open and chargeable war with France." "The brocars of the ſinful city of Rome, for money, promote many caitiffs, being altogether unlearned and unworthy, to a thouſand marks livings yearly, where the learned and worthy can hardly obtain twenty marks, whereby learning decayeth." Ibid. The Commons complain on the ſame occaſion of the tyranny of the holy ſee, in the following words: "They therefore require of the King and Lords ſome remedy, for that they neither could, nor would any longer bear thoſe ſtrange oppreſſions, or elſe to help them to expel out of this realm the Pope's power by force." Ibid. page 583. The reader muſt admit, that at this period there was ample reaſon for wiſhing that there was *No Popery*. When the Britiſh nation was thus galled by this enemy to civil liberty and pure religion, Wickliffe appeared; whoſe vigour and penetration of mind, joined to extenſive erudition, could be equalled by nothing but the boldneſs which he diſplayed in venturing to diſpel the ſuperſtitious errors of Popery. His doctrines, ſimilar to thoſe which were propagated by the reformers in the 16th century, were ſo univerſally received and cheriſhed in England, that the reformation would have taken place at this time, but for the following unlucky incident. Henry IV having obtained the crown by the commiſſion of treaſon and murder, was very obſequious to the clergy; whoſe ſanction he conſidered as neceſſary to varniſh over the turpitude of his crimes, and to confirm his uſurpation, as they had gradually acquired unbounded influence over the multitude. Early in life he had favoured the doctrines of Wickliffe; but when advanced to the throne, he at the inſtance of the clergy prevailed on the Parliament to paſs a law, by which it was enacted, that any heretic who refuſed to abjure his opinions, ſhould be tried by the Biſhop or his commiſſary, and condemned to the flames; and the King was to iſſue his writ de heretico comburendo to the Sheriff, who was to execute the ſentence. William Sautre, rector of St. Oſithes, in London, was the firſt perſon who ſuffered under this ſanguinary law. He was burnt in the year 1405; and this was the firſt inſtance of human blood being ſhed in England on account of religion. Under this dreadful engine of perſecution, which was as terrific as the inquiſition, the clergy continued to burn great numbers of Wickliffe's followers*, till the Reformation put an end to Popery, and reſtored Evangelical truth. When the ſanguinary principles of Romiſh ſuperſtition produced ſuch barbarous cruelties, ſhould not every Briton exclaim—*No Popery?* This libeller ſays, "Henry VIII put to death Sir Thomas More, Fiſher, the Biſhop of Rocheſter, and numberleſs inferior victims, that we might have no Popery." Though he renounced the Pope's ſupremacy, he continued and died a rigid Papiſt, having ordered by his will, that many thouſand maſſes ſhould be ſaid for his ſoul. It muſt be allowed that Popery was better calculated than Proteſtantiſm to encourage his diſſoluteneſs; for, by the abſolution of a prieſt, he believed that he could obtain a complete remiſſion of his ſins, which removed all moral reſtraint from the paſſions. The groſs impoſtures and the ſuperſtitious devices of Betty Burton, alias the Maid of Kent†, which ſome monks, combining with her, made ſubſervient to the

* Their trials are to be found in Fox's Acts and Monuments.

† This is related by moſt writers of Engliſh hiſtory, and there is a minute and intereſting account of it in the Biographia Britannica.

purpoſes of exacting money from the multitude, and of inciting them to rebel, induced the King to diſſolve the monaſteries; which was the real cauſe of the extinction of Popery in England, as the ſale of indulgencies was in many ſtates on the Continent. Among many inſtances of perſecution, that we might have *no Popery*, he mentions the aſſaſſination of Cardinal Beaton in Scotland, in the reign of Edward VI The Cardinal had in a high degree that ſpirit of perſecution which is peculiar to the Romiſh Church; and he diſplayed it on various occaſions, but particularly in the murder of George Wiſhart, a man of honourable birth, and primitive ſanctity, whom he cauſed to be burnt as a heretic at St. Andrew's; and in revenge his friends murdered the Cardinal. He ſays, "Queen Mary had the ſpirit and the power to retaliate on the reformers. After the victory of her adverſaries, ſhe acquired the epithet *bloody*, for rivalling Catherine de Medici in cruelty of intolerance." The ſanguinary ſpirit which ſhe diſplayed could not have been excited by revenge, becauſe there was no perſecution during the preceding reign; there was, at leaſt, but *one* ſolitary inſtance of it*. Soon after ſhe mounted her throne, ſhe gave her ſubjects the ſtrongeſt aſſurance, by an open declaration in council, that ſhe would permit them to purſue any religion which their conſcience ſhould dictate; and yet when firmly eſtabliſhed on it, ſhe had the law of Henry IV for the trial of heretics re-enacted; and under it, ſhe promoted the burning of her Proteſtant ſubjects, for the crime of hereſy. In this ſhe yielded to her clergy, who are bound by their canonical oath to maintain and enforce the general councils, many of which are inſcribed in blood, and implicitly enjoin an extermination of all thoſe who are not within the pale of the Romiſh Church. By the 4th Lateran Council, and by one held at Toledo, it is thus decreed, "That if the temporal Prince neglect to purge his territories of heretical pravity, notice muſt be given to the Pope, that he may thenceforth pronounce his ſubjects diſcharged from their allegiance, and give his dominions to Catholics." The following paſſage is to be found in the 4th Lateran Council. "All Catholics who ſhall take up arms, for the purpoſe of extirpating heretics, ſhall enjoy the ſame indulgence, and the like holy privilege, with thoſe who viſited the holy land." This is eternal ſalvation. Can it be a matter of aſtoniſhment, that the votaries of the holy ſee ſhould be ſanguinary, when the moſt eminent of their modern divines inſiſt on the infallibility of general councils? After the direful effects of ſuch impious doctrines, can we be ſurpriſed that all loyal Britons ſhould unanimouſly exclaim—*No Popery?*

This ſlanderer of our religion ſays, "Elizabeth was not bloody. She preferred ſtifling and drowning to beheading and burning. She ſtopped the breath of one hundred and ſeventy Catholic prieſts, and of five Catholic women, whoſe crime was no other than teaching their hereditary religion in England. The act againſt Papal ſupremacy having put the magiſtrate above the church, what was formerly called hereſy was now to be called treaſon. Theſe victims were hypocritically ſaid by the church to ſuffer for treaſon. No deſtruction of a hoſtile prieſthood ſo extenſive ever took place in any Catholic country. It has been rivalled in our own times by the atheiſtic perſecution of the French Convention. The names

* The government of Edward VI was very mild, though there were many Popiſh rebellions during his reign.

of the prieſts executed by the Church of England, between 1570 and 1602, may be read in detail in Caulfield's Hiſtory of the Gun-powder Plot."

Rapin very juſtly obſerves on Elizabeth's reign, that the ſecular prieſts themſelves ſhewed in their writings, that in the firſt eleven years of her reign not a Papiſt was perſecuted for religion. In ten years after the publication of Pope Pius V's bull, which took place in 1570, not above twelve prieſts had been put to death, and they for treaſon, till the year 1580, when the turbulent and reſtleſs Jeſuits firſt ſet foot in England; and yet in the ten years after that, not above fifty prieſts were executed, and fifty-five baniſhed. Theſe facts are confirmed by Camden, whoſe veracity never was queſtioned. By this bull, Pius V* deprived Elizabeth of her dominions, abſolved her ſubjects from their oaths of allegiance, and commanded them to riſe in arms againſt her. We have thus convicted this ſcandalous libeller of a moſt notorious falſehood, as to the number of prieſts that were executed; and it is well aſcertained, that none ſuffered but for having formed aſſaſſination plots againſt the Queen's life, or treaſonable conſpiracies againſt her ſtate; of which great numbers were diſcovered ſoon after the publication of Pope Pius's bull†. The reader will find theſe deſcribed in every writer of the Engliſh hiſtory, but more particularly in Camden and Speed. The government of Elizabeth was ſingularly merciful to the Popiſh clergy, for they might have hanged many of thoſe whom they tranſported. Such of them as were ſent into exile, falſely aſſerted on the Continent, that they, and their brethren who had been hanged, were perſecuted on account of their religion; but this was completely refuted in a tract publiſhed at that time by Lord Burleigh, and entitled "The Execution of Juſtice in England, not for Religion but Treaſon‡." The Earls of Northumberland and Weſtmoreland having, with their followers, riſen in arms, in obedience to Pope Pius's bull, his Holineſs addreſſed a letter to them, in which he exhorts them "in the Lord ſtoutly to perſevere in the laudable work of rebellion, not doubting but God would grant them aſſiſtance; and that if they ſhould chance to die in aſſerting the Catholic faith, and the authority of the See of Rome, it were much better for them, with the advantage of a glorious death, to purchaſe eternal life, than by ignominiouſly living with the loſs of their ſouls, ſhamefully to obey an ungovernable woman‖."

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* This infamous piece of blaſphemy and impiety begins thus: "He that reigneth on high, to whom all power is given, in heaven and earth, hath committed the one holy Catholic and Apoſtolic Church, *out of which there is no ſalvation, to one alone on earth*, namely, to Peter, Prince of the Apoſtles, and to the Roman Pontiff, ſucceſſor of St. Peter, to be governed with a plenitude of power. This one he hath conſtituted prince over all nations and all kingdoms, that he might pluck up, deſtroy, diſſipate, overturn, plant, and build." Theſe haughty pretenſions are ſimilar to thoſe of Buonaparte.

† The reader will find a circumſtantial account of their treaſonable machinations, and of thoſe who ſuffered, in a tract entitled "A brief hiſtorical Account of the Behaviour of the Jeſuits and of their Faction, for the firſt twenty-five Years of Queen Elizabeth's Reign." This was written during her reign; and it is to be found in Gibſon's Collection, vol. 3d, tit. xiii, page 144.

‡ Ibid. page 166. ‖ Ibid. page 156.

As Elizabeth's government was very vigilant and active in bringing to condign punishment the traitors who, in conformity to the Pope's bull, had conspired against her person or her government, the Papists found themselves in a disagreeable dilemma. Being desirous, from religious motives, to act in obedience to it, and yet they were deterred from doing so, lest they should draw on themselves the vengeance of the law, Gregory XIII then granted them a dispensation from a rigorous observance of Pius's bull. They were permitted by it to appear obedient and respectful to her, till they were strong enough to rise in rebellion against her*. It is well known, that the civil magistrate continued to be superior to the church, and that the Emperor both of the East and West would not allow the election of a Pope, without their consent, till the close of the ninth century†; when in a dark age of gloomy ignorance the Roman pontiffs arrogated, and finally obtained, a supremacy over temporal princes; which has been a fruitful source of treasonable conspiracies, insurrections, and massacres, in many European states; and should induce them to wish that there was *no Popery*.

This libeller asserts that "James II was expelled by the cry of no Popery: all the civil wars of the revolution had for their most specious pretence the preservation of *no Popery*." What a contemptible wretch must he be, who would reflect on that bright æra, the revolution! We could not wish him any greater curse, than to be subject to the despotic government which that bigetted tyrant meant to raise on the ruins of our constitution; and to accomplish which, he, at the instance of his confessor, violated both his oath and his word. He had *the law* of Henry IV, *for the burning of heretics, re-enacted by his Popish Parliament in Ireland*; as the sanguinary Queen Mary had in England. This should induce every friend to civil liberty and pure religion to wish that there was "*No Popery*."

This slanderer of the Protestant religion falsely asserts, that "about the year 1790, the Irish Catholics began their applications to the Legislature for a repeal of the laws to their prejudice. The refusal of this emancipation, with the outcry of *No Popery*, has occasioned before our own eyes a long and bloody civil war in Ireland, distinguished for inhumanities more atrocious than even the crusade against the Albigenses." In this position he shews the grossest ignorance and malignity. It is universally well known, that, previous to the year 1782, the Irish Parliament could do no more than register the edicts of a British minister; but when, in that year, its legislative powers were restored, it most liberally repealed the bulk of the penal laws, by giving their Popish fellow subjects a complete toleration of their religion, and by putting them exactly on the same footing with Protestants, as to the acquisition and transfer of real and personal property: in short, they obtained that year a greater degree of civil liberty than was enjoyed by the most favoured subjects of any state in Europe, those of England excepted‡. These liberal concessions had no

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* "Cardinal Bellarmine says, 'We do not make war against heretics, when they are stronger than us.'" "Hæreticos non esse bello petendos, quando sunt fortiores nobis."

† The reader will find this fully proved in our 19th vol. pages 240, 243.

‡ In the year 1792 they obtained considerable privileges; and in the year 1793 they were put exactly on the same footing with the Irish Protestants, except being excluded from seats in Parliament, and a few of-

effect whatſoever in conciliating them; for, on the contrary, a Popiſh banditti called the *White Boys*, which had continued to commit atrocities ſince the year 1761, raiſed a civil war in the ſouth of Ireland in the year 1786, the main object of which was the expulſion of the Proteſtant clergy. They were ſucceeded by another Popiſh banditti called the Defenders, organized by their priests; and they continued to commit the moſt horrid atrocities, till the eruption of the dreadful rebellion in 1798. They preceded the United Iriſhmen, who were not organized till the year 1791; and they were ſo terrific in 1789, that it was found neceſſary to employ the military againſt them. Their conduct in the year 1792 is thus deſcribed in the Report of the Secret Committee of the Houſe of Lords, publiſhed upon oath in 1793:—"They are all of the Roman Catholic perſuaſion; they aſſembled moſtly in the night, and forced into the houſes of Proteſtants, and took from them their arms*. Their meaſures appear to have been concerted and conducted with the utmoſt ſecreſy, and a degree of regularity and ſyſtem not uſual in people in ſuch mean condition, and as if directed by men of a ſuperior rank. Sums of money, to a conſiderable amount, have been levied, and ſtill continue to be levied, upon the Roman Catholics in all parts of the kingdom, by ſubſcriptions and collections at their chapels, and elſewhere, ſome of which levies have been made, and ſtill continue to be made, under the authority of a printed circular letter, which has been ſent into all parts of the kingdom, a copy of which letter we think it our duty to inſert herein." This letter was ſigned by the Secretary of the Catholic Committee, at that time ſitting in Dublin; and it was ſtated in it, that the levies ſo made were "to raiſe a fund for defraying the heavy and growing expences incurred by the General Committee†." It appears in the ſequel of this Report, that this Committee protected the Defenders, and purchaſed "ſtands of arms and gunpowder to a very large amount, much above the common conſumption." Thus it appears, *that a conſpiracy for a Popiſh rebellion had been organized by the Defenders, under the protection of the Catholic Committee, long before* the inſtitution of the ſociety of United Iriſhmen‡. In the Report of the Houſe of Lords, publiſhed in 1797, it is ſtated, that "the United Iriſhmen are now, and have been

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fices in the executive government and the confidential departments of the ſtate.

* Which they employed afterwards, in 1798, for the purpoſe of maſſacring them. So early had that dreadful rebellion been planned!

† The Catholic Committee which ſat recently in Dublin, and in which Mr. Keogh made ſo diſtinguiſhed a figure as an orator, reſembled that of 1792, in many particulars. The ſecretary of the former was Edward Hay, a notorious rebel in 1798; and he ſent printed circular letters all over Ireland, *to raiſe ſubſcriptions*, dated the 6th of March, 1807. The agent of the Committee that ſat in 1792, Theobald W. Tone, was hanged for high treaſon; and their two ſecretaries, John Sweetman and Richard Mc Cormick, were tranſported. Many active members of the firſt, who were well known to be deeply concerned in the rebellion, took the lead in the laſt.

‡ This is a complete refutation of that falſe aſſertion, that the conſpiracy for the rebellion was formed by *Proteſtants;* and it appears, on its eruption, that *their* extirpation was its chief object.

for ſome time paſt, anxiouſly engaged in uniting with them a claſs of men, who had formerly diſturbed the peace of this country by acts of outrage, robbery, and murder, under the appellation of Defenders; and your Committee have reaſon to apprehend, that in a certain degree they have ſucceeded."

This incendiary ſays, alluding to the rebellion of 1798, "Iriſh Catholics have been half hanged; half flogged to death; puſhed with the pike-ſtaff indiſcriminately from the bridge into the river; ſhut up in barns, and burnt alive in bands: and ſtill the whoop of ſavage triumph was—*No Popery.*"

It is moſt certain that thoſe barbarous cruelties were inflicted by the Papiſts on the Proteſtants; and yet this writer has the hardened audacity to aſſert, that the former were the *innocent ſufferers*, and that the latter were their *perſecutors*. It is well known that the ſociety of United Iriſhmen was inſtituted at the inſtance of the Catholic Committee, by their agent Theobald W. Tone, to induce perſons of every religious perſuaſion, who had wild and extravagant notions of reforming the Conſtitution, to rally round it; but the main object of it was, to ſeduce the northern Preſbyterians, by holding out to them the hopes of forming a republican government on the ruins of our Conſtitution. *John Keogh, the orator**, made ſome miſſions to the north, in the ſummer of 1792, with Theobald W. Tone, Richard Mc Cormick, and Samuel Neilſon†, to perſuade the Preſbyterians to unite with the Roman Catholics. The attainment of this object was purſued with unabated zeal, till the eruption of the rebellion in 1798, when the general war whoop was, *Down with the heretics;* and an indiſcriminate ſlaughter of ſuch of the Proteſtants as could not defend themſelves, or make their eſcape, took place, in the counties of Meath, Dublin, Kildare, Wicklow, Carlow, and Wexford. In order to deceive the government and the magiſtrates, who would have ſtationed troops in the diſaffected counties, had they any ſuſpicion of the intended inſurrection; and the better to lull the Proteſtants, whom they intended to immolate, into a ſupine and fatal ſecurity, the Popiſh prieſts and their flocks perſuaded the civil magiſtrates to adminiſter oaths of allegiance to them, at the altars of their reſpective chapels, a ſhort time before the rebellion broke out; and yet theſe very prieſts, and their congregations, were the moſt active and infuriate in the maſſacre of their Proteſtant neighbours.

It would exceed our circumſcribed limits to exhibit the particulars of theſe ſcenes of religious butchery; but the reader will find them minutely and accurately deſcribed in Sir Richard Muſgrave's Hiſtory of the Rebellion of 1798. Nobody can doubt the authenticity of this work; for though it has been abuſed in the groſs by ſome Popiſh ſcribblers, no perſon has ever attempted to refute any one poſition in it, notwithſtanding

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* In two tracts in Sir Richard Muſgrave's Hiſtory of the Rebellion, "the origin of the Catholic Committee, and of the United," *this orator's name is often mentioned.*

† Neilſon, one of the moſt active and intelligent of the United Iriſhmen, was tranſported in 1798, with a large batch of traitors. Naſcitur a fatiis, may be applied to Mr. Keogh.

that its author* has, in various public prints and reviews, challenged any perſon to do ſo.

As to the particular acts of cruelty which this writer has ſtated with ſo much falſity and malignity, we think it neceſſary to enter more minutely into them, for the purpoſe of undeceiving the Britiſh public. In the county of Wexford, ſuch Proteſtants as eſcaped the ſanguinary rage of the multitude on the firſt eruption of the rebellion, in 1798, were impriſoned, and afterwards aſſaſſinated in the moſt deliberate manner. The gaol of Wexford was ſo much crowded with Proteſtant priſoners, that the Popiſh rebels were driven to the neceſſity of uſing the market houſe and other public buildings for their confinement. The leaders in that town, perceiving that they muſt finally be ſubdued, as a well-appointed army under General Lake marched towards Vinegar Hill, reſolved to maſſacre their Proteſtant priſoners: they therefore had them led, in number from twenty to thirty, from the gaol to the bridge, where they murdered them. Every proceſſion was preceded by a black flag, and the priſoners were ſurrounded by ruthleſs pikemen, as guards, who often inſultingly deſired them to bleſs themſelves. They put them to death in the following manner:---Two rebels puſhed their pikes into the breaſt of each victim, and two into his back; and in that ſtate, while writhing with torture, they held him ſuſpended till dead, and then threw him over the bridge into the water. In this manner they murdered ninety-ſeven priſoners, and would have put the whole of them to death, but that an alarm was ſpread by a man who rode up to the bridge, and bade them beat to arms, as Vinegar Hill was ſurrounded†. On this there was a general cry---To camp! to camp! The rebel pikemen then diſperſed in the utmoſt confuſion, and the maſſacre was diſcontinued. The rebel pikemen, who ſcoured the country in queſt of Proteſtants, confined great numbers of them in a barn at Scullabogue, which they converted into a priſon, and afterwards ſet on fire. It was afterwards proved, on the trials of different rebels concerned in that atrocious act, that they burned one hundred and eighty-ſeven perſons in that barn, and that thirty-ſeven were ſhot in the front of it. Their ſkeletons were regularly counted when they were interring them: this was done by the orders of one Murphy, a prieſt.

They collected great numbers of Proteſtants at Enniſcorthy, which is at the foot of Vinegar Hill, on which they encamped. Every morning, when the rebels were on parade, they maſſacred from fifteen to thirty Proteſtants, as an amuſement to them. This was done with the ſolemnity of an execution, under a judicial ſentence; and the victims were often put to death with the moſt exquiſite torture. It is remarkable, that the rebels who were guilty of theſe barbarous atrocities commonly knelt down, croſſed themſelves, and prayed, previous to their perpetration.

As Papiſts profeſs ſuch principles as we have deſcribed, and have been guilty of ſuch barbarous atrocities as took place in Ireland in 1798, and again on the 23d of July, 1803, it cannot be a matter of ſurpriſe that all the Proteſtants of the Empire ſhould unanimouſly exclaim—*No Popery.*

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* See his own defence of it, and this challenge held out to the public, in vol. xiii, page 328, of the Anti-Jacobin.

† General Lake was then ſurrounding it.

MISCELLANIES.

DEFENCE OF PRIVATE CHAPELS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir, *Vicar's Bank, Shiffnal, Salop.*

THE extenſive circulation of the Anti-Jacobin Review may be deemed a national benefit. Its honeſt zeal in correcting error, detecting ſophiſtry, unmaſking hypocriſy, and expoſing all inſidious attacks upon Government and Religion, have had a moſt wonderful effect, in giving a proper bias to the public mind. Its unremitting vigilance and activity, and its well regulated confidence, have given it a weight which no ſimilar publication has ever obtained; and every well-wiſher to his country muſt be ſolicitous for its ſucceſsful continuance. When a paper of this deſcription embraces and diſſeminates an idea, that opinion will be very generally received; and will make an impreſſion, in proportion to the authority which that writing has obtained by its juſtly aſcertained merits. You will therefore, I am confident, be at all times ready to reconſider any opinion thus propagated; and upon conviction, will be prompt to rectify error, and acknowledge miſtake. In your Review for January laſt, among your Miſcellanies, is a very ſerious charge againſt what you call the eſtabliſhment of private chapels in the metropolis, "to which are imputed with a great ſhew of reaſon the increaſe of diſſenting meeting houſes."

Upon this point our ſentiments are diametrically oppoſite; poſſibly my opinion may be wrong, but unleſs the bias of my mind very much miſleads me, the inference is quite the other way, and it appears to me that, upon further conſideration, you will be induced to acknowledge "there is great ſhew of reaſon to impute to theſe very eſtabliſhments, that diſſenting meeting houſes have not more increaſed." Theſe chapels particularly abound in the pariſhes of Marybone, and St. George, Hanover-ſquare; and with the parochial churches are by no means ſufficiently numerous or large enough to contain even the rich inhabitants. They are all fully occupied, and many of the "ſerious rich, who betray no ſigns of diſguſt," are neceſſarily rejected, from the utter impoſſibility of accommodating them, unleſs the poor were turned from thoſe ſeats, provided eſpecially for them: were there no ſuch places of public worſhip (for Government will never build churches equal to the increaſing population of theſe pariſhes), how would the Sabbath day be obſerved, and how would a proper ſenſe of religion be kept alive even in the rich? May we not venture to aſſert upon your principle, that diſſenting meeting-houſes would very much increaſe, as people do not chuſe to live entirely without God in the world? Is it not then a fortunate circumſtance that private chapels open their doors to thoſe who flock to hear the word of God? If they did not, rich as well as poor "would be driven to the conventicle," "thinking it better to engage in the duties of religion, than not at all."

The next object of complaint who will not unite in? "the rich are received, the poor are excluded." "'Tis true, 'tis pity!" Well does it deſerve attention; and every honeſt conſcientious man will lament the evil, will cordially unite in his endeavours to correct it. But look to your pariſh

churches: who there occupy your pews in the aiſles, and in the galleries; who there are conſulted, as to eaſe and convenience? The rich, and the rich only! In the metropolis, the middling claſs is utterly excluded. Repair to the pariſh church to which my chapel is attached, view the ſeats, and ſay by whom are they engaged? By the rich! It is immaterial whether they do pay for theſe ſeats: all the pews are in poſſeſſion of thoſe who can afford to pay: the poor and the middling claſs of ſociety are excluded; and this excluſion is not peculiar to chapels of private eſtabliſhment.

There does not exiſt a more worthy pariſh prieſt, more zealous in the diſcharge of his high calling, than the rector of St. George; his ſtrenuous exertions on the behalf of his poor pariſhioners are within my knowledge: he has endeavoured to promote the accommodation of the poor; and yet how many are every Sunday prevented from hearing him explain to them their duty, and direct their prayers to God! Is it not ſo at the pariſh church of St. James; and can even the unaffected piety of Mr. Andrews, with all his commendable zeal, entirely correct this evil? It is the ſame in country and in towns, and at this very moment my attention is buſily employed in ſoliciting aſſiſtance from my arch-deacon to remedy this evil in my pariſh church. As far as in my power this accommodation has been provided in my chapel in town; and it cauſes me great regret, that it ſhould not be altogether obviated.—The following remark is ſo unlike your wonted liberality, ſo inconſiſtent with the eſtabliſhed character of the Anti-Jacobin Review for candour, that ſurely you will altogether retract it, or at leaſt ſo qualify it, as to afford ſome alleviation to the pain it has inflicted upon many conſcientious miniſters, engaged in the duties of theſe chapels. "It is an horrid ſubject for ſpeculation. If the miniſter engages in it himſelf, he too commonly accommodates his doctrines to his audience; ſeeking to pleaſe rather than to inſtruct; his motives are apt to be ſuſpected, and very little utility can be expected from his miniſtry. If, on the other hand, he be merely engaged by the proprietor, he is commonly ſought out, not for ſterling qualifications, ſo much as for popular manners and an airy elocution: as is ſufficiently proved by the vapid characters which commonly occupy ſuch ſituations."

The literary characters and the diſtinguiſhed abilities of many who do occupy ſuch ſituations, is the beſt anſwer to the latter part of this accuſation; but it is ſo trifling, ſo light, when compared with the heavier part of the charge, as not to merit any conſideration.

The manner in which you have adopted theſe expreſſions have made them your own; and therefore this addreſs is properly made to you, whoſe character is known; rather than to the author, who with much zeal, has ſome little prejudice, to ſay no worſe! Let me then ſeriouſly, Sir, appeal to your cool diſpaſſionate judgment! Is ſo ſevere a ſtigma, ſo cruel an accuſation, compatible with manly candour and Chriſtian charity? Are you acquainted with the men you thus ſtigmatize? Have you enquired into the character of the clergymen who officiate in theſe places, whom you load with ſuch unmerited, ſuch indiſcriminate obloquy? For fourteen years I have been proprietor, and one of the officiating miniſters, in St. Mary's Chapel, Park-ſtreet, Groſvenor-ſquare; and can reflect with honeſt pride and ſatisfaction upon the diſcharge of my duty as far as my powers would allow, faithfully and conſcientiouſly; and can take upon myſelf to anſwer for the character of the gentlemen, who, during that period, have favoured me with their regular aſſiſtance. Any eulogy of mine is ſuperfluous; they are known

and approved. It is my boaſt to conſider my chapel, as a chapel of eaſe to the mother church, ſubject to parochial and epiſcopal juriſdiction; and the friendſhip and co-operation of my Rector afford me the higheſt ſatiſfaction. Prayers are read twice in the week, all feſtivals and ſaints days obſerved: without any oſtentation, or any thing like trick, divine ſervice is decently and devoutly performed twice every Sabbath day: the ſacrament is duly and conſtantly adminiſtered; and a mixed congregation of rich and poor aſſembled, as much as in any pariſh church, if not in the kingdom, at leaſt in the metropolis. And can this eſtabliſhment, or ſuch like, occaſion an increaſe of diſſenting meeting-houſes? Surely, ſurely, no!—On Good Friday and Eaſter-day laſt, with the aſſiſtance of my colleagues at early and noon ſervice the ſacrament was adminiſtered to 600 perſons at leaſt, ſermons preached to very numerous congregations, with prayers both morning and evening; not "with doctrines faſhioned to the varying hour," but to the beſt of our ability, "with ſoberneſs and truth"—ſolicitous to diſcharge the ſolemn truſt repoſed in us; and conſidering ourſelves as reſponſible for our conduct to that Maſter in whoſe ſervice we were engaged. To "*inſtruct, not to pleaſe*," was the object—though if pleaſure and inſtruction be united, the former will not be leſs acceptable: nor will ſuch an union cauſe an "increaſe of diſſenting meeting-houſes." *Many clergymen* whom it is a pleaſure to know, are engaged in ſimilar duties, with ſimilar diſpoſitions! The experience of your paſt conduct induces me to hope, that you will not include ſuch men in your cenſures; but will feel that you have not exerciſed your uſual diſcretion, in your conſideration of theſe points.——There are perſons of improper conduct in every ſituation of life: ſurely the good muſt preponderate: indiſcriminate cenſure muſt be wrong; indeed it is my firm opinion the righteous are many, the evil few. It is, even in your view of ſpeculation (and on this you ſurely lay too much ſtreſs), it is the intereſt of thoſe few, to conduct theſe eſtabliſhments with the utmoſt propriety and decorum: the congregations attending theſe chapels of which you particularly complain (I ſpeak from experience) are perſons of unaffected piety, of nice diſcernment, and refined underſtanding; perſons who would indeed be diſguſted, if they found the miniſters remiſs in their duty; or ſeeking to pleaſe their hearers, rather than duly and properly expounding the doctrines of the Goſpel, and the fundamental truths of Chriſtianity.

Theſe repreſentations had ſuch weight with Sir William Scott (no one can doubt his intellectual diſcernment), that in his reſidence bill, ſo far from diſapproving theſe eſtabliſhments, or loading the clergymen who officiated in them with reproach; Sir William thought, they merited the protection of the legiſlature, and inſerted a particular clauſe in their favour.

You will give theſe hints due conſideration, and will, beyond all doubt, make allowance for the feelings of thoſe who find themſelves hurt by your reflections, and who have made it a point of conſcience to conduct theſe chapels with due regard to the intereſts of religion, and with proper attention to the important duties committed to their charge. It has been my endeavour to ſay nothing offenſive in this addreſs; if any thing appearing warm has eſcaped me, you will impute it to earneſtneſs, not to intemperance; and will believe me to be your conſtant reader and great admirer,

April 23d, 1807. N. HINDE.

TO THE EDITOR OF THE ANTI-JACOBIN.

Sir,

The incloſed lines were put into my hands yeſterday by a friend of Mr. Stevenſon's: they breathe ſo pure and fervent a ſtrain of filial affection, and ſpeak ſo feelingly from the heart to the heart, that, although I have not the pleaſure of knowing the author, I am anxious they ſhould be univerſally read; and I know of no medium through which they can be offered to the public, that will ſo effectually accompliſh that end, as your invaluable Review; in which if you will have the goodneſs to inſert them, you will oblige

A CONSTANT READER.

On the SEVENTY-EIGHTH BIRTH-DAY of MRS. STEPHENSON,

BY HER SON, THE REV. JOSHUA STEPHENSON, 1806.

A New Song on an Old Subject.

THIS morning, ere yet I aroſe from my bed,
Your Birth-day, dear mother, came into my head:
With an heart full of pleaſure I welcom'd the date
That marks your arrival at ſeventy-eight.

Then reflecting how few, either women or men,
E'er attain to the limits of three ſcore and ten,
I ador'd the Almighty, whoſe goodneſs, ſo great,
Had preſerv'd your exiſtence to ſeventy-eight!

But when I conſider'd the years that are fled,
And of thoſe you lov'd living! how many are dead!
Surely vain, I exclaim'd, is the mortal eſtate;
And I pitied the ſorrows of ſeventy-eight!

Still, to thoſe who ſo number the days that paſs o'er,
As of virtue and wiſdom to lay up a ſtore,
Whoſe wiſhes are humble, whoſe thoughts are ſedate,
Some comforts remain e'en at ſeventy-eight!

Yes; they who have early accompliſh'd the mind,
E'en in ſickly old age many comforts may find;
And ſuch is the caſe, I exultingly ſay't,
Of my excellent mother of ſeventy-eight.

Her patience and piety, goodneſs and ſenſe,
Will live in remembrance many years hence;
Her praiſes too highly I never can rate,
Nor account half her merits at ſeventy-eight.

Her tender regard, her attention and care,
I have felt from a child, but want words to declare;
Oh! let me then pay, ere it yet be too late,
Due homage to her, and to ſeventy-eight.

Contented I'd live in the loweſt degree
To ſee her from care and anxiety free;
And while ſome court the rich, others flatter the great,
I bow to my mother of ſeventy-eight!

Might I live to behold her an hundred years older,
In the arms of affection I ſtill would enfold her;
No diſtance of time would my ardor abate;
I'm ſo fond of my mother of ſeventy-eight.

And now I have only to ſing and to ſay,
"May you ſee many happy returns of this day;
And, another year gone, may the office be mine
To hail your arrival at *ſeventy-nine.*"

CORRESPONDENCE.

OUR *Correſpondents* are informed that we have been, reluctantly, compelled to poſtpone their communications till the next month.

Amicus may reſt perfectly aſſured of the moſt rigid obſervance, on our part, of the injunctions enforced in his Note.

The hints of *Anonymous* ſhall be ſtrictly attended to.

To our Readers.

VARIOUS articles of Criticiſm had been prepared for the preſent Number; but the unavoidable length of ſome of thoſe which are inſerted, on ſubjects immediately connected with the important queſtions which occupy the public attention at the preſent moment, prevented their appearance. And, indeed, every thing elſe muſt give way to ſuch diſcuſſions, at a time when the moſt flagrant attempts are made to miſlead the public mind reſpecting the principles of the Revolution, and to repreſent the very men who have violated theſe principles, paſs for the moſt ſtrenuous ſupporters of them.

Errata in our laſt Appendix.

Page 472, line 7 from the bottom, for "meaſures" read *reſources.*
....., line 2 from the bottom, for "guardian" read *quondam.*
..... 480, line 35, for "of" read *and.*
..... 483, line 17, for "fermented" read *fomented.*
....., line 31, for "contrived" read *laboured.*
..... 485, line 11 from the bottom, for "three" read *thoſe.*
..... 486, line 15, dele the comma after "not," and put it after "dared."
....., line 6 from the bottom, for "idiotry" read *idiotcy.*
..... ix of the *Hiſtorical Sketch*, line 10, for "In" read *To.*

Errata in our laſt Number.

Page 67, line 2 from the bottom, for "Lordly Courtney" read *Lord by Courteſy.*
..... 94, line 37, for "not" read *ſuch.*
..... 95, line 4, for "theſe" read *there.*
....., line 6, for "did believe" read *did not believe.*
....., line 21, for "a really" read *another.*
....., line 22, for "as" read *on.*